Book of Mormon
Zarahemla Heartland Model

For the latest on field research, see "Expeditions" at
The Heartland Research Group

See ENTITY RELATIONSHIP TABLE

Print Version

Jay@TheHolyScriptures.info
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Doctrine and Covenants 125:3
Let them build up a city unto my name upon the land opposite the city of Nauvoo, and let the name of Zarahemla be named upon it.

HEARTLAND
RESEARCH GROUP

⇩ 1 Introduction

Section Revised: 14 April 2024

This website presents the <u>Zarahemla Centric Heartland Model</u> (ZCHM or Zarahemla Model) of Book of Mormon geography which I started in March of 2015. The Zarahemla Model represents the only model of Book of Mormon Geography in existence that includes all of the cities, lands, journeys, battles, and locations. The Zarahemla Model presents Nephite lands in terms of 150,000 square miles instead of the 800,000 square miles proposed by traditional Heartland models.

The Zarahemla Model:
1. Includes 100% of all lands (46), cities (54), topographical locations (18), battles (29), travel routes (35) and other places described (51).
2. Is a database driven model that has two separate parts created in this order: 1) Logical Model; and 2) Physical Model.
3. Uses GPS coordinates from Google Earth topography and presents an interactive 3D display in Google Maps.
4. Is created from the text of the Book of Mormon from which all geographical data points are extracted and placed in a machine readable format using a nomenclature that is also human readable.
5. Employs custom programs for computer data analytics which validate the 142 unique physical locations that have a total of 783 interrelationships found in the Book of Mormon text. Five different computer algorithms are applied to cross-check referential integrity for each location.
6. Follows a strict and formal methodology, which is fully published online.
7. Validates the traditional location of the hill Cumorah of <u>Doctrine and Covenants 128:20</u> and also proves the location of the Nephite city of Zarahemla to be the same as referred to in <u>Doctrine and Covenants 125:3</u>

After looking at the Physical Model, most people wonder how I can with any confidence place all 142 Book of Mormon locations on a map when some of these locations have only a brief mention in the Book of Mormon. The quick answer is that the Logical Model by itself does not pinpoint locations but it rather defines constraints for where those locations can be. The Logical Model constraints are then applied to real life topography via a set of formalized rules (Rules of Application and Rules of Interpretation (<u>Hermeneutics</u>) to produce a Physical Model than proposes actual locations. Fortunately many Book of Mormon places (like the cities of Zarahemla and Nephi) have so many descriptive references that it is easy to get a good start when analyzing the database programmatically for the 142 locations and 783 total relationships found in the Book of Mormon. For example, there are 149 total mentions of Zarahemla that contain 42 unique Zarahemla clues. As an analogy, each Book of Mormon location can be thought of like it was a jigsaw puzzle piece - each piece has a distinct shape, picture, coloring, and orientation. When the easiest to place puzzle pieces are first added to the puzzle (like Zarahemla) that piece then becomes a clue for pieces that follow. The total number of clues therefore increases at the same time that the total number of puzzle pieces remaining is reduced. Eventually the last more difficult pieces can be placed because there are more and more surrounding clues combined with fewer and fewer placements remaining.

In the title page of the Book of Mormon, the prophet Mormon wrote that the book is for "the convincing of the Jew and Gentile that JESUS is the CHRIST". I here present internal evidence showing the Book of Mormon to be a true and accurate historical account. Real places, real events, real people, and real history with demonstrable proof of internal consistency. Providing the physical evidence opens doors to the convincing of the spiritual evidence.

The Zarahemla model is an active project with improvements ongoing. Any Logical Model of reality is incomplete and possibly inconsistent – and so must be continuously revised in the face of new observations. I need help with those observations, so I invite your contributions, observations, and insights in the context of the methodology here provided. Please send them to the email address at the top of this page. I respond to every question and suggestion.

- Jay Mackley

PS Significant new content listed below.

- 23 March 2024: Added new Section 2.7 that includes a very useful paper on the North American climate of 2000 years ago, generated by ChatGPT
- 26 December 2023: A pdf version of this website is available for download. 171.7 MB. Last revised: 12 April 2024
- 01 October 2023: Added beta GANTT chart of Jaredite and Nephite chronology, from Scott Willis. The chart includes date estimates based on milestone dates. Also shows overlapping correspondences between Jaredite and Nephite events.
- 21 July 2023: Added chart of Heartland Geography Model Comparisons of the Physical Model of the Book of Mormon. The chart shows summary information about each model.
- 23 May 2023: An interactive 3D Google Map presentation of the Physical Model of the Book of Mormon replaces the old non-interactive two dimensional map of the Physical Model. The 3D view includes locations, borders, distances, military campaigns, missionary journeys, and commentary. In addition the 3D view includes GPS accuracy for graphics, distances, acreage and scanning overlays from the latest Heartland Research Group expeditions.

Disclaimer:
- I am affiliated with The Church of Jesus Christ of Latter-day Saints and also with the Board of Directors for the Heartland Research Group. Conclusions and opinions contained on this website

are my own and have not been endorsed by the Church or by the Heartland Research Group.

⇩ 1.1 Table of Contents

Section Revised: 11 January 2023

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⇩ 1.2 Questions and Answers

Section Revised: 14 April 2024

The following are my answers to common questions. The Q&A has been updated from time to time and is still open to amendment. Be free to challenge me. I welcome your review.

Q1. How does your Book of Mormon geography vary from other Heartland maps?

A1. Book of Mormon geography is controversial. Most researchers have strong opinions that are held close to the heart emotionally and thus there is a lot of bias. However I believe it is important to strive for humility and to keep an open mind. There is so much yet to learn. Let's work together.

For comparison below is a chart of the Heartland Models I am aware of.

As a reference for Heartland geography models, I am aware of the four distinct versions in the table below. Please let me know of corrections or additions.

1. **THMx = Traditional Heartland Model:**
   These models follow the original heartland model. There are three variants with minor differences: THM1, THM2, THM3.
2. **ZCHM = Zarahemla Centric Heartland Model, also called the Zarahemla Model:**
   This is a new model abbreviated as ZCHM with locations further west than the THM.
3. **NAM = North American Model:**
   This is a new model also quite different from the ZCHM and THM with locations further east.
4. **WNYMx = Western New York Model:**
   WNYM1 is an unique older model concentrated in the western upper New York area. WNYM2 is another more recent and complete version for the same area by a different author.

Heartland Geography Model Comparisons

	THM1	THM2	THM3	ZCHM	NAM	WNYM1	WNYM2
Author	Rian Nelson, Rod Meldrum	Wayne May	Jonathan Neville	Jay Mackley	William Peter Midgley	Phyllis Carol Olive	Arlin Ewald Nusbaum
Website?	BookOfMormon Evidence.com	No	MoronisAmerica.com WorksOfJoseph.com	Heartland.TheHoly Scriptures.info 3Dmap .TheHolyScriptures.info	NorthAmericaModel.com	No	BookofMormon geography.org
Book?	• Exploring The Book of Mormon in America's Heartland	• Zarahemla and the Nephite Nation • Only One Cumorah • They Came from the EAST • America 2,000 B.C. to 500 A.D.	• Moronis America • The Lost City of Zarahemla	• Book of Mormon Zarahemla Heartland Model (pdf download)	• The North American Model for the Book of Mormon	• Lost Lands of the Book of Mormon	No
Methodology (rank)	1. Archeaology sites 2. Topography 3. Scripture Text	1. Archeaology sites 2. Dowsing 3. Scripture Text	1. Archeaology sites 2. Topography 3. Scripture Text	1. Scripture Text 2. Formal Rules 3. Computer Data Analytics 4. GPS Topography	1. Topography 2. Scripture Text 3. Archeaology sites	1. Topography 2. Scripture Text	1. Topography 2. Scripture Text
Formal Methodology?	No	No	No	Yes	No	No	No
Hill Cumorah?	Upper New York State	Upper New York State	Upper New York State	Upper New York State	Upper New York State	Upper New York State	Upper New York State
City Zarahemla?	At or near Montrose, Iowa	At or near Montrose, Iowa	At or near Montrose, Iowa	At or near Montrose, Iowa	At or near Columbus, Ohio	Near Buffalo, New York	Near Buffalo, New York
City Nephi?	Chattanooga, Tennessee	Chattanooga, Tennessee	Chattanooga, Tennessee	St Louis, Missouri	Northwest North Carolina	Western NY, near Lake Erie	Western NY, near Lake Erie
Narrative Land Area	800,000 square miles	800,000 square miles	800,000 square miles	150,000 square miles	650,000 square miles	12,000 square miles	12,000 square miles
% Lands Mapped	12%	10%	10%	100%	12%	8%	16%
% Cities Mapped	30%	15%	15%	100%	12%	8%	16%
% Journeys Mapped	0%	0%	0%	100%	0%	0%	0%
% Battles Mapped	0%	0%	0%	100%	0%	0%	0%
% Jaredite Lands	0%	0%	0%	100%	0%	0%	0%
% Jaredite Cities	0%	0%	0%	100%	0%	0%	0%
% Jaredite Battles	0%	0%	0%	100%	0%	0%	0%
% Named Topography	25%	2%	17%	100%	48%	0%	30%
Relationship Tracking?	No	No	No	Yes	No	No	No
Date Ranges	No	No	No	Yes	No	No	No
Active Model?	Yes	Yes	No	Yes	Yes	No	Yes
Accessibility	Online, scattered. Book.	Books, lectures, scattered.	Online, books. Books required.	Online, pdf book.	Online partial. Book required.	Book only.	Online. In progress.

Q2. Why have you done this Book of Mormon research?

A2. I love the Book of Mormon and it's message of salvation and I recognize its important role in the building up of the latter-day Zion. It contains the "fullness of the Gospel of Jesus Christ" and is secondarily also an accurate and important historical record. So, I have five primary reasons for doing this research:

1. I believe it is important to better establish the historical veracity of the Book of Mormon as an additional testimony of its truthfulness. Some members of the church have come to believe the Book of Mormon geography and history to be fictional and even at BYU they teach the narrative with a faux map, like in a fictional novel. I think we can and must do better.
2. I believe it's also important doctrinally to understand the special purposes and destiny of North America in Gods plan for the latter days, and what that means for those who live there. The Book of Mormon says the land comes with a special promise and responsibility attached to it - and that it has an important role to play in the latter days as regards to the New Jerusalem and the return of the Savior. Because of this, knowing where the land is located is important.
3. Geographical references are found extensively in the Book of Mormon during the time of Alma, Helaman, 3 Nephi, and Mormon (91 BC — 34 AD, 363 AD — 384 AD). I find it very satisfying to read the Book of Mormon while understanding the geography involved. Everything in the narrative is thereby clarified and becomes more relatable.
4. On the title page, the stated purpose of the Book of Mormon is for the convincing of Jew and Gentile that Jesus is the Christ. Many people need to first accept the Book of Mormon as historical before they can consider the message of Christ that is in it. The extensive geography in the Book of Mormon is not just incidental but crucial in establishing the Book of Mormon as real history. Not establishing the history and geography as being something real means a closed door to millions of potential investigators of the Book of Mormon. We hold the Bible to be real history but imagine if we could not even agree on the location of Jerusalem? That would be faith damaging for the Bible. I think we can do better for the Book of Mormon.
5. The Entity Relationship table in Section 3.5 provides powerful evidence of the Book of Mormons remarkable consistency regarding geography, and is therefore a testimony of the divine origin of the text. This should be more widely known and is a part of the overall convincing process.

Q3. Seems like your map is wrong, doesn't the Book of Mormon say the Sidon river flows northward so that Manti is south of Zarahemla?

A3. The Book of Mormon does not directly say the Sidon river flows northward. One reason this assumption is made is because the Book of Mormon text says the head of the Sidon is near Manti (Alma 43:22) and Manti is thought to be south of Zarahemla because of Alma 17:1. However Alma 17:1 actually should be interpreted to indicate the opposite when one reads more carefully. I'll refer you to Alma 17:1 in Section 4.4.3 Journeys of Alma II for the details.

Another reason Manti is thought to be south of Zarahemla is the claim that Joseph Smith said that Manti is at Huntsville Missouri, but there is no historical record of Joseph Smith ever saying that. There was a pioneer named Samuel Tyler who wrote in his journal that the Huntsville location was "the ancient site of the City of Manti" but he did not attribute that to Joseph Smith. Another pioneer Elias Smith said Huntsville was "near the place where the city of Manti is to be built", so hearsay evidence indicates a settlement was planned (it never happened) and that may be the source of Samuel Tyler's confusion. Early latter-day saints frequently named new settlements after places in the Book of Mormon, just like they later did for Manti, Utah. It should also be noted that ancient cities absolutely require ready access to a major water source for consumption and for travel. There are no rivers or lakes near Huntsville, Missouri.

Q4. How come you don't place the Land of Nephi and Bountiful in Indiana/Ohio as do other Heartlanders?

A4. In my opinion thus far, Book of Mormon narrative text says that:

1. The Land of Nephi is south of Zarahemla and a minimum of 10 days travel distance,
2. Bountiful is north of Zarahemla,
3. The head of the Sidon is upstream from Zarahemla*, and
4. Zarahemla is in the center of the land.

*I believe the most common definition for the "head" of a river is the source. This is according to common usage and also Book of Mormon usage in 1 Nephi 8:13-14
13 And as I cast my eyes round about, that perhaps I might discover my family also, I beheld a river of water; and it ran along, and it was near the tree of which I was partaking the fruit. 14 And I looked to behold from whence it came; and I saw the head thereof a little way off...

In my experience, traditional Heartland maps and derivatives overlook much of the geography found in the text of the Book of Mormon (for example: items 1-4 above of what are many examples) because they are based on the principle of looking secondarily in the Book of Mormon for a name to pin to an archaeological site. I think this process is totally backwards and results in wild guessing based on wishful thinking and not analyzing the text as a whole. Some heartland researchers assume that the text is too vague, does not have that much to offer for geography – and is therefore of secondary importance. However, I take the opposite approach and believe the Book of Mormon text is of primary importance. I believe that the Book of Mormon text has a lot to offer and I point to the Entity Relationship Table in Section 3.5 as empirical proof of that.

Q5. Many maps for the Book of Mormon have been made. Why are you doing it again? What is different about your maps?

A5. In my experience, the many maps and theories for Book of Mormon geography published over the years have been discordant and little has ever been accomplished in the way of consensus or collaboration. When I started this project I had hoped I could help it be otherwise and that a fully defined Logical Model would be a way to collaborate. However the subject of Book of Mormon geography remains discordant. Most researchers refuse to collaborate and many who publish online do not even disclose their name or provide contact information (e.g. See Western New York Model). My experience in analyzing geographical models is that all other models of Book of Mormon geography are incomplete because all the entities and relationships are not included. However, I believe the ZCHM Logical and Physical Models to be thorough and completely inclusive. The Logical Model component definitions are integrated into a database where analytical programs can analyze and cross-check in ways otherwise impossible. Here is a summary of the contents of the ZCHM database:

```
Entity Types (Example: city, land, mount, hill, wilderness)...  23
Entity Names (Example: Zarahemla, Manti, Bountiful)........... 119
Named Entity Types (Example: city of Gid, land of Nephi)...... 154
Relationships (Example: near to, borders, south of)...........  26

Partial Entity Relationships (city of Noah near wilderness)...  99
Full Entity Relationships (city of Noah near city of Melek)... 697

TOTAL Entity Relationships (unique)........................... 796
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So, after scoring 9 MesoAmerican maps and 7 Heartland maps, I make the following claims:

1. The ZCHM formally identifies more geographical features than any other model.
2. The ZCHM identifies more geographical relationships than any other model.
3. The ZCHM uses database and computer analysis to insure the Logical Model has referential integrity with itself and with the GPS coordinates of the Physical Model. See also, Section 3.2
4. Every historical event in the Book of Mormon is documented and shown how it best fits within the framework of the ZCHM.

Q6. How can someone share ideas or ask questions?

A6. One can contribute suggestions, improvements and ideas to the Logical and Physical Model by emailing me directly (use the email address at the top of the page). I promise a response to every query.

My goal and purpose is to seek truth with an open mind and to faithfully apply a scientific method to arrive at the best possible answer. The process of inspired experimentation is explained and endorsed by the Book of Mormon itself.

Diagram illustrating the procedural methods (Scientific Method) that I follow.

Alma 32
27 But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.
28 Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves--It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.
29 Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.
30 But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now, behold, will not this strengthen your faith? Yea, it will strengthen your faith: for ye will say I know that this is a good seed; for behold it sprouteth and beginneth to grow.
31 And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness.
32 Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.
33 And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good.
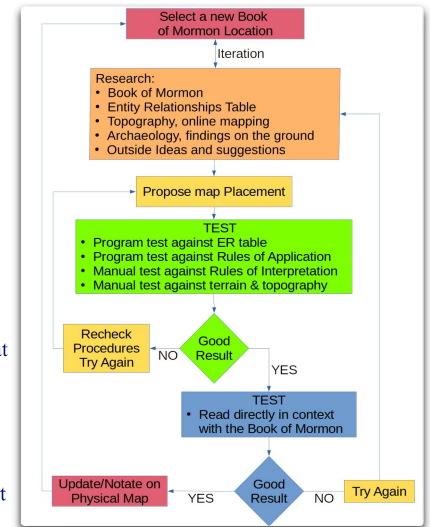
Q7. How are your conclusions specifically different from other Book of Mormon maps? How can you give precise placement when the Book of Mormon does not give specifics?

A7. The proposed Physical Model (the "master map" in Section 4.1 Building the Physical Model) is "Zarahemla Centric" in the sense that the city of Zarahemla is the anchor point for all other locations and it is placed across the river (southwest) from Nauvoo Illinois, the city of Nephi at St Louis Missouri, the city of Manti a little east of Minneapolis Minnesota, and the city of Bountiful is placed at Sault Ste Marie on the border of Michigan and Ontario Canada.

As for specific placements, the Book of Mormon gives cardinal directions and some distances and then this information is combined with topographical information to arrive at the best location that is within the database constraints of the Entity Relationship table and the Section 3.3 Rules of Interpretation. Additional considerations are codified in Section 3.4 Rules of Application. For example, we know cities are not built on mountain tops or in flood plains and that they require a nearby water source for population consumption and for travel. There are limited choices when all these factors are considered. In my opinion it is a testimony to the accuracy of the ZCHM that a good geographical choice has always been available after the text and topography are fully considered. Sometimes there are two or more choices but the vast majority of instances come down to only one plausible choice. In no instances has the text combined with the topography produced zero plausible choices. This part of it really hasn't been a struggle, thus I think that the shoe really fits.

Q8. How are your conclusions the same as other Heartland models?

A8. That the events described in the Book of Mormon took place in North America. That there is only One Hill Cumorah and it is located at the traditional site in New York as described by Joseph Smith and the Angel Moroni. That Zarahemla is at or near Montrose, Iowa. See also, Section 2.2 The Book of Mormon in North America.

Q9. Why do you think the Traditional Heartland Model (THM) is not correct? Is it close?

A9. Except for Zarahemla and Cumorah the THM is not a good fit when using the text of the Book of Mormon as the guide. Overall, the THM is demonstrably way too large. The ZCHM and the MAM's (MesoAmerican Models) limit the space (for the main historical narrative between 171 BC to 34 AD) to an area that fits within the distances described in the text, which comes out to be about 150,000 square miles. However the THM expands the Book of Mormon narrative to include 800,000 square miles, so the THM is over 5 times too big. Not too big for the total Nephite and Lamanite civilizations but too big for the Book of Mormon narrative history between 171 BC to 34 AD. Also, in the THM, most of the specific Book of Mormon locations are left out. They are missing because they cannot be made to fit even when ignoring most of the text. In my opinion even the major locations in the THM are incompatible with the Book of Mormon text. The THM also adds seas that were not extent during the time of the Reign of the Judges in the Book of Mormon. The proponents of the THM admit that the text of the Book of Mormon was not the primary consideration when developing the THM. In other words, the THM is like the MAM in the sense that the design approach is to first try and support archaeological discoveries (be it Ohio or Guatemala).

Q10. What about bias? Isn't it true that your rules are subjective and since you make the "rules" you can configure them to get whatever outcome you prefer?

A10. It is not possible to pre-determine results within the framework of the Zarahemla Model/ZCHM. I confess to a general bias for North America and for the hill Cumorah in New York because it reflects the scriptures and the teachings of the Prophets in my opinion. However, that does not affect the programming code behind the database analysis and there are no special exceptions built into the code. My strict methodology is to follow the text of the Book of Mormon. To that end, the ZCHM Logical (internal) Model was developed by converting geographical information from the BOM text into a machine readable format for easy manual review and for database processing. Afterward the physical model was developed, relying only on the pre-existing logical model and upon Google map topography. No one should, in fairness, just assume bias without studying the Logical and Physical models enough to provide specifics. Changing a rule (think of it as a theory or postulate) is normally a matter of refinement and rarely results in a significant change to the model and this is because the ZCHM model is driven primarily by the text of the Book of Mormon and the majority of the geographical text has no rule for special consideration. Compared to the text, the Rules of Application and Rules of Interpretation are adjunct. I would challenge anyone to change the rules with the idea of manipulating the results to a predetermined outcome. It cannot be done without causing inconsistencies (IOW the database referential integrity will be lost - it won't pass the automated validation tests). However, if someone thinks I am

creating, bending, or breaking a rule or textual interpretation to conform to a bias, I would definitely like to hear about it. That's the kind of input and peer review I am seeking.

Q11. In Alma 22, Mormon describes the geography of the Book of Mormon. How does your model reconcile with that? For example, the Zarahemla has no nearby sea that is west of Zarahemla and the Book of Mormon has a west sea.

A11. The ZCHM is fully consistent with Alma 22 — after I make major punctuation changes to the long, confusing run-on sentences. See Section 4.2 Mormon's Dissertation on Book Of Mormon Lands and especially the comparison table in Section 4.4.14 Gadianton Robber Rebellion where this is done and explained in detail. Some may say that is cheating but I see the Alma 22 punctuation as well intentioned by John Gilbert (the typesetter hired by the printer E. B. Grandin) but incorrect. Since the original manuscript was not punctuated, Gilbert's punctuation we have today is not an inspired part of the text. Also I do not believe Alma 22 can be punctuated to fit just any geography model of choice (but anyone is welcome to try!).

The west sea (Lake Superior) in the Book of Mormon is west of the east sea (i.e. more west than north of Lake Michigan/Huron) but not west of Zarahemla and Nephite lands, which are stated as being south of the west sea. See the commentary on Manti in Section 3.5 Entity Relationship Table.

Q12. What about climate? Doesn't the Book of Mormon lack mention of snow and winter conditions? Even in North America wasn't it colder and wetter in Book of Mormon times?

A12. The Book of Mormon mentions distinct seasons (Alma 46:40), lack of rain during drought (Helaman 11:12-13), and also snow (1 Nephi 11:8) and tornadoes (Helaman 5:12) and hail (Mosiah 5:6). The references to snow and hail and tornadoes (written on the Plates of Nephi while in the promised land) attests to a North American Midwest locale. The region of Central America is dominated by a hot and humid oceanic climate without changing seasons and there is no snow or hail or tornadoes. Also, the current scientific consensus is that North American climate was much warmer and drier in North America during the period of the main narrative of the Book of Mormon (Mosiah through the Reign of the Judges, 171 BC - 34 AD). The official report to Congress from By Leon M. Carl (Center Director of the U.S. Geological Survey) states that there was a "low water level" period in the Great Lakes from 293 BC - 7 AD. Other studies conclude that the higher temperatures and lower precipitation of the Roman Warm Period in Europe was also manifest in North America, which was most strongly expressed between approximately 100 BC and AD 200. I follow Rule of Application 11 which states: Unless indicated or implied otherwise in scripture, the current scientific consensus is assumed to be pre-eminent in matters of dating and geology and climate. For more information on climate, see Section 2.7.

Q13. What edition of the Book of Mormon do you use for your study and why?

A13. The text I examine is Royal Skousen's edition of the Book of Mormon called The Book of Mormon - The Earliest Text. I also use a formal set of assumptions/postulates called Rules of Interpretation (for the Logical Model) and Rules of Application (for the Physical Model). These are found in Section 3.3 and Section 3.4.

Q14. Do you think the Book of Mormon is internally consistent in regards to geography?

A14. There are two instances of inconsistency in the standard editions of the Church of Jesus Christ of Latter-day Saints. However these come from copyist errors which are corrected in the Royal Skousen version, The Book of Mormon - The Earliest Text. See Example Comparisons for Interpretation Rule 2. The 100% internal consistency of the complex geography of the Book of Mormon is a testimony to its divine origin.

Q15. What about Central and South America and native stories about a bearded white God who visited them?

A15. I believe such legends have a core element of truth. Consider the following:

1. The narrative in the Book of Mormon with geographic information is from 91 BC to 34 AD, which is only 125 years of the 1000 years of Nephite history. The Book of Mormon states five times that we have less than 1% of the total history (Jacob 3:13, Words of Mormon 1:5, Helaman 3:14, 3 Nephi 5:8, 3 Nephi 26:6, Ether 15:33).
2. By 40 BC, the people had spread to "cover the face of the whole earth" (Helaman 3:8). It is likely that descendants of Lehi migrated far to the south over the 1000 years of Nephite history.
3. When Jesus visited in 34 AD, He told the Nephites there were yet other sheep of the house of Israel in other locales that He was going to visit (3 Nephi 16:1-3). Jesus specifically mentions "in the south" and "the islands of the sea". Jesus told Nephi that there were many lost tribes of Israel with records someday to come forth (2 Nephi 29:11-13).

Q16. So, do you consider the Zarahemla Model as presented on your website to be 100% perfect and complete?

A16. The Zarahemla Model is the only 100% all-inclusive and complete model and map of Book of Mormon geography. It includes all Book of Mormon lands, cities, land features, battles and journeys. However, the ZCHM is not perfect. It needs proof-reading, refinement and formal review.

Q17. You claim the Zarahemla Model takes a scientific approach. What do you mean by that?

A17. The scientific method of testing and repeatability. I claim that the logic paths leading to conclusions are precisely defined and documented to be tested by anyone. There are repeatable steps leading to each answer. That doesn't guarantee the right answer but the methodology of the Zarahemla Model provides a framework that programmatically ensures internal consistency — leading to better conclusions and a complete model. See also, the logic diagram in A6.

Q18. Do you think your geography model or some other model will one day find wide acceptance?

A18. The Zarahemla Model of geography is complicated and few people have read and studied it. So for now I believe there will continue to be a wide variance of opinions on the matter. Eventually, additional records will come forth – as is prophesied and promised.

⇩ 1.3 Mapping The Book of Mormon

Section Revised: 14 April 2024

Supporting and promoting the historicity of the Book of Mormon motivates me to do this work. The Book of Mormon geography is a very important part of the Book of Mormon in terms of quantity. It appears that the ancient prophets included geographical information to demonstrate that the history narrative was true and real and to help us relate. Here are some stats on the geography of the promised land of the Book of Mormon from Mormons abridgment and from Moroni:

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TOTAL VERSES EXCLUDING FIRST AND SECOND NEPHI......... 4394
TOTAL VERSES CONTAINING ANY GEOGRAPHY REFERENCE....... 1434  33%
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PLACE NAMES MENTIONED (including duplicates).......... 1743
GENERAL GEOGRAPHY MENTIONED (including duplicates)....  394
                                                      ----
TOTAL GEOGRAPHICAL REFERENCES (includes duplicates)... 2137

BOOK OF MORMON PLACES AND EVENTS TRACKED BY THE ZCHM

LANDS NAMED....... 46
CITIES NAMED...... 54
LAND FEATURES..... 17
BATTLES FOUGHT.... 29
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There remain some errors in this work - but they are mostly technical and minor and will be fixed in time with ongoing review. There are also additional insights from the Book of Mormon yet to be discovered and included. I appreciate any and all constructive feedback and insights into the Book of Mormon that you have.

The Zarahemla Model of Book of Mormon geography is based on a Logical Model that leads to a Physical Model and both use database driven methodologies. For more info on the database see, Section 3.8 Database Referential Integrity. If you are interested more in the Logical Model and the ontology (logic def: the set of entities presupposed by a theory) of it, I suggest you skip the Physical Model information in sections 1, 2 and 4 and go directly to the Logical Model in Section 3. This may also help avoid developing any bias regarding the Physical Model vs the Logical Model. However, most readers do not study the Logical Model vis-à-vis the Book of Mormon but rather just look only at the physical maps to compare it to their pre-existing worldview – and then quit when it becomes clear there is not a match. I strongly advise against that approach because if you are looking at this to confirm bias then you are missing the whole point of learning. If you just don't have the time or inclination to study the Logical Model then I recommend you simply look at Section 1.2 Questions and Answers, which provides answers to the most relevant questions you are likely to have.

Sections 1, 2, and 4 present the heartland of North America as the Book of Mormon "land of promise" with the city of Zarahemla in the center of the land. I formally call this the Zarahemla Centric Heartland Model for Book of Mormon geography. This Zarahemla Model is based on a series of Entity Relationship definitions of geography (see the Entity Relationship table in Section 3.4) that are taken from the Book of Mormon text (The Book of Mormon - The Earliest Text, *Royal Skousen*), and put into a condensed form using a human and machine readable standardized nomenclature, and then sorted by location. The Entity Relationship table is the foundation of the Logical Model which also includes a set of working rules/postulates regarding textual interpretation (see also Section 3.2). The Entity Relationships and the Rules of Interpretation together form the Logical Model. The Logical Model entities serve as the reference tool for creating a Physical Model. The Physical Model is represented in pieces as maps on this website but also more comprehensively as a .kml file that is read by Google Maps online and by the Google Earth program. In addition to the physical location of Book of Mormon place names, the maps also detail missionary journeys, military battles, and other places and activity described in the Book of Mormon. See Section 4.

In theory, one could take the ZCHM Logical Model to support a different Physical Model than the one presented here. That is, if there were better physical locations than those used here for the Book of Mormon narrative – then the Logical Model would reveal that. The process of using the Logical Model construct as a container for evaluating physical models (Book of Mormon maps) I call "map scoring" and there are multiple examples of map scoring in Section 3.7

The Logical Model is where some logical consensus might first be found among researchers, which was always my first hope. I encourage those with input and insights to share them with me directly. My email address is found at the top and bottom of this page. My goal is to help establish the Book of Mormon as an accurate historical record and thus widen the audience of those who take the Book of Mormon itself seriously — so it can achieve its ultimate purpose of "the convincing of Jew and Gentile that Jesus is the Christ" (title page of the Book of Mormon). For this purpose I have created a Logical Model of Book of Mormon lands that is rigorous, all-inclusive, formalized, open, and transparent - so that anyone can use it to validate any physical map and to study the Book of Mormon in the context of common reference points.

However, before viewing the details of the Logical ZCHM, I know you may just want to "skip to the end" to see the overall map (the Physical ZCHM) for the Nephite, Lamanite, and Jaredite nations of the Book of Mormon.

The ZCHM map is in Section 4.1. You can also directly open the ZCHM Google Map.

⇩ 1.4 The Translation Process

Section Revised: 14 April 2024
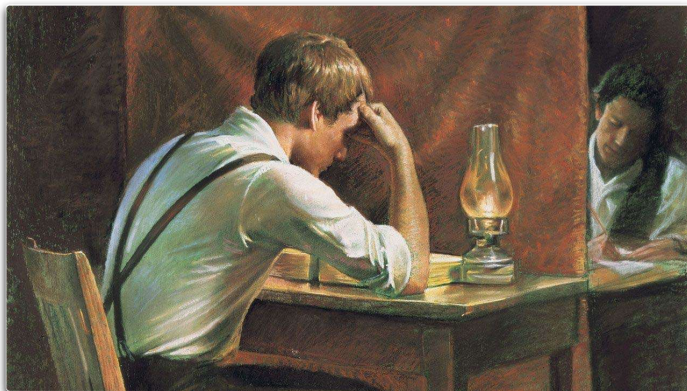
The Zarahemla Model of Book of Mormon geography is based first and foremost directly upon the text of the Book of Mormon — and as close to the original version of the text as possible for technical accuracy (For examples of this see the side-by-side textual comparisons in Section 3.3 Rules of Interpretation-IR2). Access to a close version to the original text is made possible by Royal Skousen's study of the original manuscripts which has resulted in the publication of The Book of Mormon - The Earliest Text.

Understanding the Book of Mormon translation process reveals that it was (in my opinion) a "tight" translation which is technically important when analyzing the text for geography. A "tight" translation means there should be great respect for each and every word of the Book of Mormon as coming from God.

There is much of controversy and conflicting testimony when it comes to the actual translation process. False accounts come from disaffected former members of the Church with a personal agenda to push (like Emma Smith) and accounts of the process also vary widely from one telling to the next, depending on the audience (like David Whitmer[11]). However, evidence indicates that only Joseph Smith and Oliver Cowdery had any direct experience with the translation process. Fortunately their testimony is consistent, clear and concise, as in the Wentworth letter[5] and other authoritative statements[1]. Therefore the testimony of Joseph and Oliver must be paramount. They testified the translation was: 1) Done by the power of God; 2) Included reading the golden plates; and 3) Involved the use of the Urim and Thummim -- also called the Holy Interpreters. The only real question is the role of the Urim and Thummim in the translation process.

Accounts that describe the translation process using a dark "seer stone" in a hat were introduced by the anti-Mormon book "Mormonism Unvailed" and repeated by enemies and disaffected former members of the church in Joseph Smiths lifetime. There are also claims that "seer stone" and "Urim and Thummim" were referred to interchangeably as the same thing. This is patently false in the writings of Joseph and Oliver and the scripture[10] is clear. We must take the official testimony of Joseph Smith, Oliver Cowdery, and the Lord Himself and reject the accounts of enemies and apostates – as Joseph Smith and Oliver Cowdery did in their day[9]. Below is the official canonized statement on the matter. The seer stone is conspicuously absent and is also not to be found anywhere in the scriptures or in the writings of Joseph Smith or in the writings of Oliver Cowdery as being part of the translation process.

> **Doctrine and Covenants 17**
> *1 BEHOLD, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates, and also of the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea.*
> *2 And it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.*
> *3 And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God;*
> *4 And this you shall do that my servant Joseph Smith, Jun., may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work.*
> *5 And ye shall testify that you have seen them, even as my servant Joseph Smith, Jun., has seen them; for it is by my power that he has seen them, and it is because he had faith.*
> *6 And he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true.*
> *...*
> *9 And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.*

Oliver Cowderys testimony is also clear and unambiguous. For example, when he returned to the Church, he spoke at Council Bluffs and said:

> **Millennial Star, Aug. 20 1859, 544**
> *I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is true. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the Prophet.*

There is very strong evidence, based both on testimony and examination of the original manuscripts, that the translation process consisted of a one-time dictation[1a,1b,1c] which is a strong argument for the idea that Joseph read off the English words as displayed on the Urim and Thummim Interpreters. This also makes sense when considering the remarkable speed of the translation. It also provides an explanation as to why Joseph did not revise himself – as Royal Skousen discovered in his study of the original manuscripts. Some have argued for a loose translation and that the young Joseph Smith at age 23 had read many books and already had the necessary biblical vocabulary to dictate the Book of Mormon into correct Biblical English. However, I don't believe this is correct — and almost no one does.

Joseph Smith himself intimated that he could read the hieroglyphics of the plates (at least that is how I read it):

> "I translated the Book of Mormon from hieroglyphics, the knowledge of which was lost to the world, in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom and multiplied ignorance of eighteen centuries" ... (History of the Church, 6:74).

It is believed, for good reasons, that the young Joseph Smith studied[2a] the language[2b] of the plates for as much as six months[2c], was tutored by angelic messengers[3] and thus could actually read and understand the language on the plates[2d] based on his own study[2e] which was augmented with queries to the Urim and Thummim[2e]. I do believe this is true based on the historical record and also Section 9 of the Doctrine and Covenants[4]. That the translation process involved a personal understanding the engravings on the plates was also reiterated by the Lord to Oliver Cowdery when he said:

> **Doctrine & Covenants 8**
> 1 Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which has been spoken by the manifestation of my Spirit.

However, having a knowledge of the "Reformed Egyptian" characters on the plates does not explain a one-time dictation into a complex Biblical style English with no revisions. This is where, in my opinion, the role of the Urim and Thummim[5] comes in. Joseph Smith had a preparation and talent for translating the written meaning to his own understanding and then the role of the Urim and Thummim (also called "Interpreters"[6]) was to convert/interpret (consecutive interpreting) that understanding into the precise Hebrew-like language constructs and Bible-like vocabulary that is now found in the Book of Mormon. For most people the tendency is to carelessly conflate interpreting and translating to mean the same thing. This is clearly not the case. The 1828 Webster dictionary defines the words "translate" and "interpret" as:

Translate: to turn into one's own or another language (which is exactly what Joseph Smiths study and effort did)
Interpret: to explain or tell the meaning of – present in understandable terms. (which is exactly what the Urim and Thummim interpreters did)

The title page of the Book of Mormon says "The interpretation thereof by the gift (gift: Something that is bestowed voluntarily) of God." Translating and Interpreting are two words conveying two separate processes and they should not be conflated! That the interpretation was a "gift" from God in form of written words is stated in the history of Lucy Mack Smith where she says:

> **Lucy Mack Smith, History, 1844–1845**
> In the mean time Joseph was 150 miles distant and knew naught of the matter except an intimation that was given through the urim and thummim for as he one morning applied them to his eyes to look upon the record instead of the words of the book being given him he was commanded to write a letter to one David Whitmer this man Joseph had never seen but he was instructed to say to him that he must come with his team immediately in order to convey Joseph and Oliver back to his house which was 135 miles that they might remain with him there until the translation should be completed ...

This concept of the final wording being "given" as a gift also explains why it was a one-time dictation instead of the normal multiple attempts required to refine the wording. Multiple attempts and revisions would be needed (double interpretation) for interpreting such a complex text without the text being provided by the Urim and Thummim. Nobody, on their own, could get the wording exactly right the very first time with no revision. In my opinion only God could do that[7] and I believe God did provide the exact wording via the Urim and Thummim. This was a blessing not only to Joseph Smith but it also fulfilled prophecy given by the Lord to the ancient Nephite prophets[8].

Oliver Cowdery also reportedly testified in court that Joseph dictated the text of Book of Mormon by reading in English from the Urim and Thummim:

Evangelical Magazine 1831-04-09: Vol 2 Issue 15, p 120
Oliver Cowdery, one of the three witnesses to the book, testified under oath, that said Smith found with the plates, from which he translated his book, two transparent stones, resembling glass, set in silver bows. That by looking through these, he was able to read in English, the reformed Egyptian characters, which were engraved on the plates. (https://archive.org/details/sim_evangelical-magazine-and-gospel-advocate_1831-04-09_2_15/page/n7/mode/1up)

Therefore the wording as it came from the lips of Joseph Smith was a perfectly accurate interpretation that came for free as a gift from God. However, emendations were nevertheless needed for the following reasons: 1) Errors were introduced in the transcription of the original manuscript (this has been well documented by Royal Skousen); 2) Errors were introduced in the creation of the printers manuscript; 3) punctuation and wording, sometimes incorrect, was introduced by the printers assistant John Gilbert; 4) the perfectly accurate interpretation included Hebrew idioms and sentence constructs of Biblical English that were ungrammatical in modern English; and 5) errors were also introduced by the original writers and abridgers of the Nephite record (they admit this) and so some clarifications were added (rarely for this reason) by Joseph Smith. For all the many details of each of these emendations over the years, I refer you to the 20 year work of Royal Skousen The Book of Mormon, The Earliest Text and the five volumes of The Book of Mormon Critical Text Project

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The Book of Mormon Critical Text Project
      Volume I: The Original Manuscript of the Book of Mormon
      Volume II: the Printer's Manuscript of the Book of Mormon
      Volume III: The History of the Text of the Book of Mormon
            Volume III Parts 3 and 4: The Nature of the Original Language of the Book of Mormon
      Volume IV: Analysis of Textual Variants of the Book of Mormon
         Volume IV Part One: 1 Nephi 1--2 Nephi 11
         Volume IV Part Two: 2 Nephi 12 - Mosiah 13
         Volume IV Part Three: Mosiah 14 - Alma 17
         Volume IV Part Four: Alma 18-51
         Volume IV Part Five: Alma 52 - 3 Nephi 7
         Volume IV Part Six: 3 Nephi 8 - Moroni 10
      Volume V: A Complete Electronic Collation of the Book of Mormon
```

TITE

I believe the original text of the Book of Mormon to be the ultimate "tight" translation. Every word and every spelling is significant and precise as it came from the lips of Joseph Smith. That is also my experience and testimony as I have studied the text in regard to the geography of the Book of Mormon.

Below is a layout demonstrating the translation process as I have described it and showing the periods for each phase of the translation effort. All translation efforts, inspired or no, go through these phases in order to reach the final product. Only the role of the Urim & Thummim is unique. This process of Book of Mormon translation I call the TITE process: TranslationInterpretationTranscriptionEmendation

.

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         <-------Translational Activity-----><-----Transcriptional Activity----->
         Translation--->Interpretation------>Transcription------->Emendation---->

         Joseph Smith-->Holy Interpreters--->Oliver Cowdery------>John Gilbert
         study & prep   Urim & Thummim       others...            Joseph Smith
                                                                  Royal Skousen
                                                                  others...
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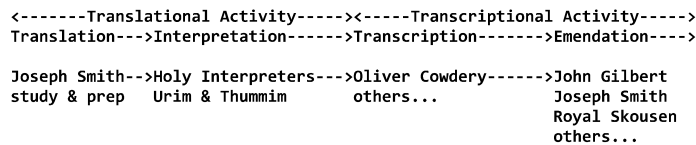
Within the TITE process and using the Urim and Thummim for Interpretation, I believe Joseph became fluent with the language of scripture so that with later revelation he did the English interpretation without the aid of the Urim and Thummim. However in these cases (unlike the Book of Mormon) he reviewed the text until he felt the interpretation/wording was accurate to the revelation received.

The graphic below shows the origin and contents of each section of the plates and how they made it to the published version of the Book of Mormon.
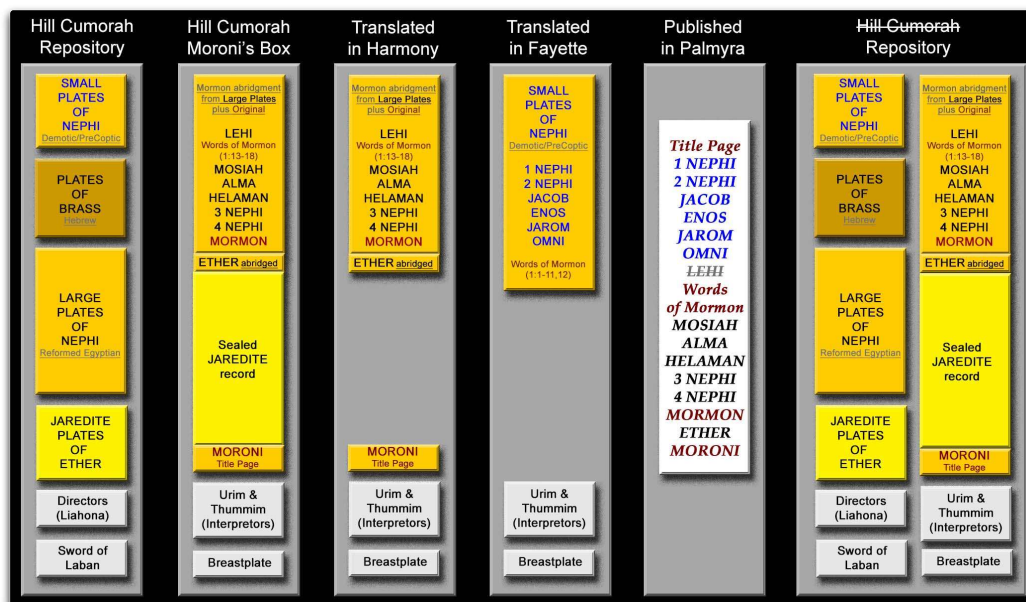

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Harmony: Joseph learns "reformed Egyption" from large plates of Nephi:          09/22/1827 to 04/12/1828
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Harmony: Joseph translates from the large plates of Nephi, named 116 pages:     04/12/1828 to 06/14/1828
Harmony: Joseph did not have the plates or Urim and Thummim, no translations:   06/15/1828 to 09/22/1828
Harmony: Joseph translates a little of the large plates with misc. scribes:     09/22/1828 to 04/04/1829
Harmony: Joseph finishes the large plates of Nephi with Oliver Cowdery:         04/07/1828 to 05/2?/1829
Fayette: Joseph translates small plates of Nephi with Oliver Cowdery:           06/0?/1829 to 06/2?/1829
```

The Hill Cumorah plates repository is described by Mormon:

Mormon 6:6
6 And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them) therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.

Orson Pratt, Heber C. Kimball, Wilford Woodruff and Brigham Young all spoke of the Hill Cumorah hill repository and its contents. The most detailed statement comes from Brigham Young who testified of it in 1877.

President Brigham Young, Journal of Discourses, Vol 19, p 38
I lived right in the country where the plates were found from which the Book of Mormon was translated, and I know a great many things pertaining to that country. I believe I will take the liberty to tell you of another circumstance that will be as marvelous as anything can be. This is an incident in the life of Oliver Cowdery, but he did not take the liberty of telling such things in meeting as I take. I tell these things to you, and I have a motive for doing so. I want to carry them to the ears of my brethren and sisters, and to the children also, that they may grow to an understanding of some things that seem to be entirely hidden from the human family. Oliver Cowdery went with the Prophet Joseph when he deposited these plates. Joseph did not translate all of the plates; there was a portion of them sealed, which you can learn from the Book of Doctrine and Covenants. When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: "This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ." I tell you this as coming not only from Oliver Cowdery, but others who were familiar with it, and who understood it just as well as we understand coming to this meeting, enjoying the day, and by and by we separate and go away, forgetting most of what is said, but remembering some things. So is it with other circumstances in life. I relate this to you, and I want you to understand it. I take this liberty of referring to those things so that they will not be forgotten and lost. (Discourse by President Brigham Young, delivered at a Special Conference Held at Farmington, for the Purpose of Organizing a Stake of Zion for the County of Davis, on Sunday Afternoon, June 17, 1877)

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[1] See the Wentworth Letter, also Doctrine and Covenants 3:19, 5:4, 10:38-46, 17:1-6

[1a] The work of translation proceeded haltingly through 1828. Joseph's wife, Emma, and others served as scribes until the spring of 1829, when Oliver Cowdery took over, recording the bulk of the 275,000-word text from Joseph's dictation, concluding near the end of June 1829, a period of about 60 days. (see Church History, ChurchOfJesusChrist.org)

[1b] These were days never to be forgotten-to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth as he translated" (Messenger and Advocate 1 [Oct. 1834]:14)

[1c] All witnesses of the translation stated that Joseph Smith dictated the text of the Book of Mormon. This claim is supported by certain errors in the original manuscript which clearly resulted from the scribe mishearing what Joseph had dictated. ... Evidence from the original manuscript supports the traditional belief that Joseph Smith received a revealed text by means of the interpreters. ... In fact, the occurrence of non-English Hebraisms such as the if-and construction strongly suggests that the text was tightly controlled down to the level of the word at least. This tight control is also supported by the consistent phraseology in the original text. And the spelling of names such as Coriantumr suggests that control could be imposed down to the very letter. (How Joseph Smith Translated the Book of Mormon, Royal Skousen, pp 25,30)

[2a] ...Joseph began to make arrangements to accomplish the translation of the Record; And the first step which he was instructed to take in regard to this matter, was, to take a Fac-Simile of the characters composing the alphabet: which characters were called reformed Egyptian... (Lucy Mack Smith History, 1845, pp 117,122, Joseph Smith Papers)

[2b] for truth is a matter of fact — and the fact is, by the power of God I translated the book of Mormon from hieroglyphics; the knowledge of which was lost to the world. In which wonderful event, I stood alone, an unlearned youth, to combat the worldly wisdom and multiplied ignorance of eighteen centuries. (James Arlington Bennet letter, Joseph Smith Papers)

[2c] I commenced copying the characters of all the plates. I copied a considerable number of them and by means of the Urim and Thummin I translated some of them which I did between the time I arrived at the house of my wife's father in the month of December, and the February following. (Lucy Mack Smith History, 1845, pp 117,122, Joseph Smith Papers)

[2d] With "true alphabet" languages, like English, one needs to generally speak the language in order to read it. However, for Pictographic and Logographic writing systems, this is not the case. See below. The "Reformed Egyptian" (Mormon 9:32-33) of the plates was likely an altered/customized form of the Egyptian Demotic. The beautiful Egyptian Hieroglyphic's were used for monuments and Demotic was the everyday "cursive" form, much simpler to write – and designed for parchment. Mormon explains that he used "Reformed Egyptian" that had been altered by the Nephites. One reason it had to be altered is that it was designed to be engraven on metal plates rather than parchment. That it may also have been primarily logographic is clear when Mormon explains it was much shorter than the Hebrew (Mormon 9:32-33).

In the context of the Book of Mormon it is useful to understand the basics of the following writing systems

Pictographic/ideographic writing systems:

- There is no single way to read them, because there is no one-to-one correspondence between symbol and language.
- Only the author of a text can read it with any certainty, and it may be said that they are interpreted rather than read.
- Such scripts often work best as mnemonic aids for oral texts, or as outlines that will be fleshed out in speech.
- - Examples: Aztec, Mixtec, other Mesoamerican writing systems with the exception of Maya Hieroglyphs.

Logographic writing systems

- Glyphs (A symbol, such as a stylized figure or arrow on a public sign, that imparts information nonverbally) represent words or morphemes (meaningful components of words, as in mean-ing-ful), rather than phonetic elements.
- No logographic script is composed solely of logograms (A written symbol representing an entire spoken word without expressing its pronunciation; for example, 4 is read as "four" in English, "quattro" in Italian.). All contain graphemes that represent phonetic (sound-based) elements as well.
- Many glyphs are purely phonetic, whereas others function as either logograms or phonetic elements, depending on context.
- Consonant-based logographies
  - Examples: Hieroglyphic, Hieratic, and Demotic — the writing systems of Ancient Egypt.
- Syllable-based logographies
  - Examples: Cuneiform, Chinese, Japanese, Mayan.

Abjad writing systems

- Script containing symbols for consonants only, or where vowels are optionally written with diacritics.
- - Examples: Arabian, Aramaic, Hebrew.

True Alphabets writing systems

- A true alphabet contains separate letters (not diacritic marks) for both consonants and vowels..
- - Examples: Coptic Egyptian, Cyrillic - Eastern Slavic languages, Greek, Latin-Roman (current western and central European languages).

[2e] PGP, Joseph Smith History 1
62 By this timely aid was I enabled to reach the place of my destination in Pennsylvania; and immediately after my arrival there I commenced copying the characters off the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father, in the month of December, and the February following.

[3] And when Joseph Smith was raised up as a Prophet of God, Mormon, Moroni, Nephi and others of the ancient Prophets who formerly lived on this Continent, and Peter and John and others who lived on the Asiatic Continent, came to him and communicated to him certain principles pertaining to the Gospel of the Son of God. (John Taylor, Journal of Discourses, April 8 1875, Vol 17, p 374)

[4] (revelation given through Joseph Smith to Oliver Cowdery)
Doctrine and Covenants 9
7 Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.
8 But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.
9 But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me.
10 Now, if you had known this you could have translated; nevertheless, it is not expedient that you should translate now. (Doctrine and Covenants, 9:7-10).

[5] "With the records was found a curious instrument, which the ancients called 'Urim and Thummim', which consisted of two transparent stones set in the rim of a bow fastened to a breast plate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God" (Joseph Smith, Wentworth Letter, History of the Church, 4:537).

[6] Ether 4:5
5 Wherefore the Lord hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord.

[7] 2 Nephi 29:2
2 And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed; and my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel;

[7+8] Ether 12:
23 And I said unto him: Lord, the Gentiles will mock at these things, because of our weakness in writing; for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them;
24 And thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote were mighty even as thou art, unto the overpowering of man to read them.
25 Thou hast also made our words powerful and great, even that we cannot write them; wherefore, when we write we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words.
26 And when I had said this, the Lord spake unto me, saying: Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness; (Book of Mormon, Ether 12:23-26).

[9] JS-H: 1
61 The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating falsehoods about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. (PGP, Joseph Smith History 1:63).

[10] PGP, Joseph Smith History 1:35
35 Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book. (PGP, Joseph Smith History 1:35).

[11] Joseph Smith Foundation
As a disaffected former member of the Church David Whitmer often produced wildly contradicting testimony about the translation process of the Book of Mormon to various newspapers. Apparently he often changed the story to fit the expectations of audiences. Below is a table documenting conflicting testimony from JosephSmithFoundation.org. See David Whitmer: Man of Contradictions for the complete table with all working links.

Table 1. Various Descriptions of the Instrument of Translation

Footnote	Date and Source	Instrument used to Translate	Description of Instrument
6	1878 P. Wilhelm Poulson	Urim and Thummim	Two white stones cased in spectacles of silver, stones separated more than normal spectacles
7	1879 Thomas Wood Smith	Urim and Thummim	
10	1879 J. L. Traughber Jr.	Seer Stone	Dark colored, opaque stone placed in hat, put face in hat to exclude light
11	1880 Thomas Wood Smith	Retraction of Urim and Thummim method described in interview in footnote (see footnote 7)	

12	1880 Eri B. Mullin	Urim and Thummim	Looked like spectacles
9	1881 Kansas City Journal	Interpreters	Two small stones of chocolate color, egg shaped and perfectly smooth, not transparent
13	1881 David Whitmer to the Kansas City Journal	Retracted the Kansas City Journal Story about the Interpreters and said Joseph used a sun stone	Not two stones, but one stone was used. Said he did not say Joseph used the interpreters.
14	1881 Chicago Times	Urim and Thummim	Small oval kidney-shaped stone called the Urim and Thummim that had marvelous power converting characters on the plates when used by Smith
18	1884 E. C. Briggs	Stone	Placed stone in hat from which all light was excluded
15	1884 St. Louis Republican	Urim and Thummim	Two transparent pebbles set in the rim of a bow and fastened to a breastplate.
22	1885 Zenas H. Gurley	Seers stone	Placed the stone in a hat into which he buried his face.
17	1885 Chicago Tribune	Started with Urim and Thummim he also called "magical spectacles". Replaced by "seer's stone" after transgression	Urim and Thummim: affixed them to his eyes and translate the plates. Seer's Stone: Placed in hat and covered his face in the hat
16	1886 Omaha Herald	Stone spectacles, Urim and Thummim, magic stone, strange stone	The strange stone was described as oval-shaped, chocolate-colored, about the size of an egg only more flat
19	1886, M. J. Hubble		Pair of large bound spectacles
25	1887 by David Whitmer	Seer stone	Seer stone was placed in a hat and Joseph put his face in the hat drawing it closely around his face to exclude the light
23	1888 Richmond Democrat	Urim and Thummim, after the 116 pages were lost, Joseph was presented with a stone	Urim and Thummim: Pair of transparent stone spectacles Stone: strange oval-shaped, chocolate colored, about the size of an egg but more flat.
24	1909 Nathan A. Tanner, Jr.	Joseph had both the Urim and Thummim and "stone"	Stone was chocolate colored

Table 2. Conflicting Descriptions by David Whitmer of the Method of Translation

Footnote	Date and Source	Method of Translation
8	1878 David Whitmer	Manuscripts of the Book of Mormon were examined and determined to be written by Oliver Cowdery except for a few pages that were in the hand writing of Emma Smith, John Whitmer, and Christian Whitmer.
6	1878 P. Wilhelm Poulson	Martin Harris, Oliver Cowdery, Emma Smith, John Whitmer wrote words from Joseph at different times
7	1879 Thomas Wood Smith	Read from the plates by Joseph Smith and written mainly by Oliver Cowdery and Martin Harris
10	1879 J. L. Traughber Jr.	Stone was placed in a hat and Joseph put his face in the hat to exclude light. Parchment would appear in the hat with a line of characters and the English translation below them.
11	1880 Thomas Wood Smith	Retraction of Urim and Thummim method described in interview (see footnote 7)
12	1880 Eri B. Mullin	Joseph put them on and looked in a hat with his face in the hat to read. The plates were not in the hat, but words would appear and not go away until spelled correctly, then another set of words would appear
9	1881 Kansas City Journal	Did not use the plates, held interpreters to his eyes and covered his face in a hat to exclude light, a parchment appeared with characters from plates in a line with English translation below. The Urim and Thummim was taken away from Joseph when the 116 pages were lost and never returned.
13	1881 David Whitmer to the Kansas City Journal	Said the interpreters were taken from Joseph when he lost the 116 pages
14	1881 Chicago Times	Joseph had no manuscript notes or other means of knowledge save the seer stone and the characters as shown on the plates. On character often would make two lines of manuscript, while others made but a word or two words.
26	1882 William H. Kelly and G. A. Blakeslee	Joseph couldn't translate unless he was humble and possessed the right feelings towards everyone and humble. Tells story about disagreement with Emma that he fixed and then was able to translate. Information is accurate in this interview
18	1884 E. C. Briggs	Characters appeared and under them the English translation. Words remained until the scribe copied them correctly.
15	1884 St. Louis Republican	Looked through them and dictated to his scribes.
22	1885 Zenas H. Gurley	Original character appeared upon parchment and under it the translation in English. The Interpreters were taken away because of transgression.
17	1885 Chicago Tribune	Urim and Thummim: engraven characters and translation in English would appear under them. Seer's stone: character and translation would appear on the stone.
16	1886 Omaha Herald	Prophet had to be humble in order to see the words in the stone/Urim and Thummim. Urim and Thummim was taken away when the 116 pages were lost and after fervent prayer was presented with a strange stone which, it was promised, should serve the same purpose as the missing Urim and Thummim. With this stone all the present Book of Mormon was translated.
19	1886, M. J. Hubble	Urim and Thummim was taken away and was not permitted to look at the plates. The characters would appear before him in the air and when translated correctly they would disappear, and new ones come in their place.
25	1887 by David Whitmer	Something resembling parchment would appear on which the writing would appear one character at a time and under it was the translation in English. Joseph would read it to Oliver who would then repeat it and if correct, the character and English translation would disappear. Translation was finished in the spring of 1830 before April 6[th] at which time Joseph gave the stone to Oliver and told David Whitmer and the "rest" that he was through with it.
23	1888 Richmond Democrat	Joseph put on the spectacles and a few words of text of the Book of Mormon would appear on the lenses. When translated correctly the words would disappear and others take their place. After losing the 116 pages, Joseph translated with the stone which, it was promised, should answer the same purpose. With this stone, the present book was translated by placing the stone in a hat, then put his face in the hat and read the words that appeared on the stone.
24	1909 Nathan A. Tanner, Jr.	Joseph used the Urim and Thummim and stone alternately as suited his convenience. David Whitmer believed that Joseph could as well accomplish the translation by looking into a hat, or any other stone, as by the Urim and Thummim or the chocolate colored stone. David believed Joseph had power with God to get any information he wished for and didn't believe either the Urim and Thummim or stone he had were essential. Joseph would place the manuscript beneath the stone or Urim and Thummim, and the characters would appear in English, which he would spell out and they would remain until the word was written correctly, then it would disappear, and another take its place.

⇩ 2 North America Setting

⇩ 2.1 Zarahemla Centric Heartland Model

Section Revised: 28 February 2024

In my opinion, the Book of Mormon peoples and events must be located in North America in order to be compatible with scripture and with the teachings of the prophet Joseph Smith. This basic premise is known as Heartland Theory and has rapidly re-gained acceptance as more people learn about ancient North American cultures, the content of the Book of Mormon, Gods covenant with the land of North America, and the teachings of the prophet Joseph Smith.

There are four main reasons for being Zarahemla centric:

1. The Book of Mormon says that the city of Zarahemla was a great city and the capital city in the heart and center of the land. (Helaman 1:18-33)
2. Zarahemla is mentioned more frequently (424 occurrences in 139 verses) than any other place in the Book of Mormon, indicating its key role in the Book of Mormon narrative from 280 BC onward.
3. Zarahemla is identified in the Doctrine and Covenants (Doctrine and Covenants 125:2-3) as being across the river from Nauvoo so this initial placement, combined with reason #2, is the anchor point for the Physical Model. See Zarahemla in Section 2.3 Location of Zarahemla regarding the interpretation of Doctrine & Covenants 125:2-3. Many gainsay this scripture out of "stiffneckedness and unbelief", however, consider this: The Lord Himself has instructed His Saints to call this location Zarahemla, which the early Saints did not hesitate to do.
4. I have discovered that placing Zarahemla across the river west from Nauvoo is the only approach that works with the Logical Model as presented in Section 3.

See the website version of this document for the 3D interactive Zarahemla Model map.

⇩ 2.2 Issue of The Book of Mormon in North America

Section Revised: 29 February 2024

There remains in the church now a divide between those who: A) believe the narrative history of the Book of Mormon occurred in North America, USA/Canada (I call it N1C); and B) those who believe it occurred in Mesoamerica (called M2C). The M2C position is that there must be two hill Cumorah's and that the hill Cumorah of the Book of Mormon is really located somewhere in Mesoamerica.

To deflect criticism or controversy it is sometimes argued that Book of Mormon geography "doesn't really matter". However, the Book of Mormon contains prophecies, warnings, and special covenants that apply to the land of the Book of Mormon and the people who inhabit it. The Book of Mormon contains an authentic historical account and prophecies of an historical future. It does matter.

The question of N1C vs M2C has become a litmus test between Book of Mormon researchers. If you are N1C then you are immediately suspect by M2C proponents in anything you write or propose about the Book of Mormon. Also vice-versa. Most M2C groups, when challenged, will claim to be neutral on the question of Book of Mormon geography. However, while M2C models are documented, they avoid presenting information on N1C geographic models, archaeological discoveries, or writings.

I find that FairLatterDaySaints (formerly FairMormon) makes a claim to be neutral, but fails. They are N1C hostile, sometimes openly, but more often by just ignoring and suppressing N1C information.

Book of Mormon Central claims to be neutral, but in practice they are not. They exclude N1C information and perspectives and argue against anything N1C. Book of Mormon Central is owned by the Book of Mormon Archaeological Forum (bmaf.org) whose mission statement is to promote the Book of Mormon as an "ancient Mayan codex".

BYU Studies once led the charge for M2C. Now they privately say they are neutral on all Book of Mormon geography but what they say and what they are is not the same. Their online curriculum materials (e.g. charts 140-160) continues to point exclusively to Central America for Book of Mormon geography. Leaving these M2C materials online is not an oversight.

My Book of Mormon Logical Model and Map declares that I am *definitely of the N1C persuasion*. The reason is not only because of geography or maps. It's because scriptures declare it. The prophets declare it. The M2C people will say "the scriptures are not definitive" and the prophets only did "the best they could with what they knew" but just weren't privy "to the additional information that scholars have since determined". They say "it's the science of archaeology that counts" and that trumps all other considerations, and "not everything the prophets say is doctrine so I am not obligated to accept it". It is not hyperbole for me to say that all of this is the consensus opinion of the M2C folks from my own personal experience. It is an unwillingness to believe what the prophets have taught.

Luke 24:25
25 Then he [Jesus] said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

It is easy to see that "the sciences" are a moving target, always shifting and changing by definition. Not a firm foundation to build upon. The M2C position is, in my opinion, untenable. By the standard of following only the sciences, the M2C boosters should abandon M2C because the overwhelming consensus of non-LDS archaeologists, the leading experts in Mesoamerican archaeology, is negative. They think it is a joke. They say the written language doesn't match, the evidence on the ground doesn't match, the animals don't match, and the timelines don't match up either. They say the decline of Classic Maya civilization and the abandonment of Maya cities in the southern Maya lowlands of Mesoamerica is between the 8th and 9th centuries at the end of the Classic Maya period, and that pre-classic Maya experienced a similar collapse in the 2nd century. None of this matches up with Book of Mormon time-lines. Not. Even. Close.

Most of the membership of the Church doesn't buy into M2C, with it's 2-Cumorah requirement, either. They cannot fathom the idea that somehow Moroni personally carried the records from Central America to New York and without recording the journey. Absurd. Instead they trend to believing the prophets and the scriptures and Joseph Smith (e.g. the Wentworth letter) and they don't read academic books and papers, especially those members who live outside the US. So now the M2C folks are arrayed against the scientific establishment, the lay members of the church, the Prophets, and the Scriptures. It is what I mean by being untenable.

One of the most serious issues is the censoring and altering the words of the prophets in church publications and manuals. This is caused, I believe, by M2C tainted editors who are promoting their M2C worldview. It is not a systemic policy but it happens. What follows below is an egregious example. Simply deplorable.

Teachings of the Presidents, Brigham Young Manual, Chapter 47: President Brigham Young's Witness of the Prophet Joseph Smith	Original talk by Brigham Young, delivered June 21 1874, Journal of Discourses Vol. 18 p. 239
When Joseph first received the knowledge of the plates that were in the hill Cumorah, he did not then receive the keys of the Aaronic Priesthood, he merely received the knowledge that the plates were there, and that the Lord would bring them forth. ... He received the knowledge that [early inhabitants of the Americas] were once in possession of the Gospel, and from that time he went on, step by step, until he obtained the plates, and the Urim and Thummim and had power to translate them.	When Joseph first received the knowledge of the plates that were in the hill Cumorah, he did not then receive the keys of the Aaronic Priesthood, he merely received the knowledge that the plates were there, and that the Lord would bring them forth, and that they contained the history of the aborigines of this country. He received the knowledge that they were once in possession of the Gospel, and from that time he went on, step by step, until he obtained the plates, and the Urim and Thummim and had power to translate them.

When Joseph Smith wrote the Wentworth Letter, he made this earnest request:

> At the request of Mr. John Wentworth, Editor and Proprietor of the Chicago Democrat, I have written the following sketch of the rise, progress, persecution, and faith of the Latter-day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says that he wishes to furnish Mr. Barstow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Barstow has taken the proper steps to obtain correct information, _all that I shall ask at his hands, is, that he publish the account entire, ungarnished, and without misrepresentation._"

Unfortunately, many church publications do not honor Joseph's request by publishing the entire account ungarnished, and without misrepresentation. Instead they use an altered version of the Wentworth letter that deletes and misrepresents Joseph Smiths statement about Jaredites and Nephites being from America, "this country":

The Teachings of Joseph Smith, Priesthood Manual, p 441	The Encylopedia of Mormonism, 1992, Wentworth Letter, Appendix 12
Through the medium of the Urim and Thummim I translated the record by the gift and power of God. ... This book ... tells us that our Savior made His appearance upon this continent after His resurrection; that He planted the Gospel here in all its fulness, and richness, and power, and blessing; that they had Apostles, Prophets, Pastors, Teachers, and Evangelists, the same order, the same priesthood, the same ordinances, gifts, powers, and blessings, as were enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days.	Through the medium of the Urim and Thummim I translated the record by the gift and power of God. In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Savior made His appearance upon this continent after His resurrection; that He planted the Gospel here in all its fulness, and richness, and power, and blessing; that they had Apostles, Prophets, Pastors, Teachers, and Evangelists, the same order, the same priesthood, the same ordinances, gifts, powers, and blessings, as were enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days.

And so, because of surreptitious M2C editing and M2C stealth promotion, many members are unaware of the teachings of the prophets, and so the M2C position can seem okay to those who buy the books etc. — but I maintain that to contradict the clear pattern of what the of prophets and the scriptures have taught is out of step, doctrinally, with what the Book of Mormon teaches:

2 Nephi 9:28-29,4
28 O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.
29 But to be learned is good if they hearken unto the counsels of God.

42 And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches–yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.

The above scripture is harsher than I would dare to be, so I just quote it. I don't think it would be right to do less. Also, consider that Jesus "upbraided" some of His Apostles for their initial unbelief of the testimonies of his resurrection. Upbraided means "chastised" and "severely criticized". So, in fairness to the dedicated M2C people they are in good company, but if they are wise they will repent their ways as the ancient Apostles did.

Mark 1
14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

"Stiff neckedness and unbelief" also held back the early Apostles from understanding about the "other sheep":

3 Nephi 15
11 And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen:
12 Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph.
13 And behold, this is the land of your inheritance; and the Father hath given it unto you.
14 And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem.
15 Neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land.
16 This much did the Father command me, that I should tell unto them:
17 That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.
18 And now, because of stiffneckedness and unbelief they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them.

In support of my position I quote President Oaks below. The complete talk is available here.
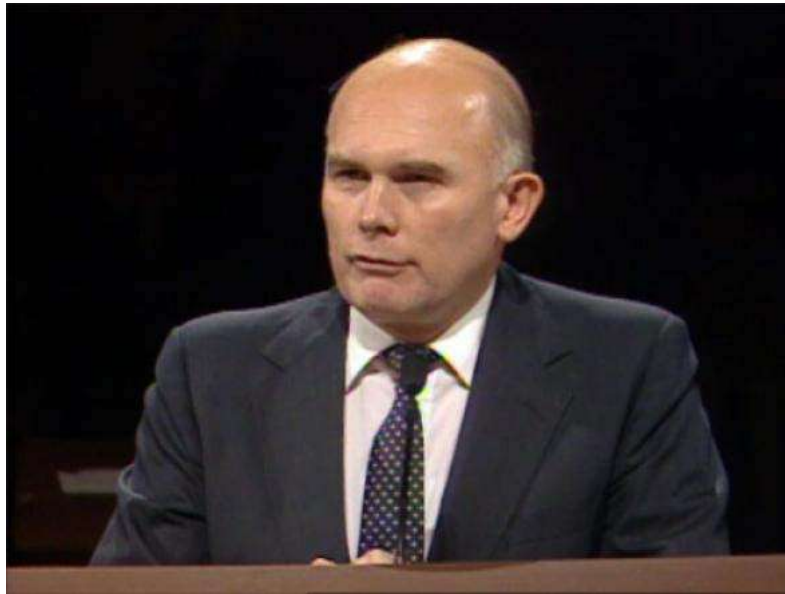
I maintain that the issue of the historicity of the Book of Mormon is basically a difference between those who rely exclusively on scholarship and those who rely on a combination of scholarship, faith, and revelation. Those who rely exclusively on scholarship reject revelation and fulfill Nephi's prophecy that in the last days men shall teach with their learning, and deny the Holy Ghost, which giveth utterance... (2 Ne. 28:4).

— Dallin H. Oaks, 29 October 1993, *The Historicity of the Book of Mormon*

Now that I have quoted President Oaks, I could probably end this and be done. However, I also want to document just how strong the case for N1C really is. It is far stronger than most realize, and is definitely not limited to any one "opinion" but is backed up by many prophets, many scriptures, authoritative accounts, and word of the LORD himself. Below are significant testimonies that I have chosen to share because they transcend "opinion".

The scriptures below indicate that missionaries were sent to the "Lamanites" in Missouri. In the Doctrine and Covenants, the city of the future New Jerusalem mentioned by the prophet Ether is also identified as being in Missouri. These are canonized scriptures, with the Lord speaking in the first person and should not be construed by faithful members of the church as "just" the opinion of Joseph Smith. Because of the taint of M2C some LDS visitors centers have labeled the mission as "missionaries sent to the Indians" to hide the reference to Lamanites in Missouri. Some visitors centers have also employed Mayan glyphs in their portrayals.

For more information on these first missionaries of the church, I recommend Lamanites in North America.

Doctrine and Covenants 10
45 Behold, there are many things engraven upon the plates of Nephi which do throw greater views upon my gospel; therefore, it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work.
46 And, behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers should come forth unto this people.
47 And I said unto them, that it should be granted unto them according to their faith in their prayers;
*48 Yea, and this was their faith–that my gospel, which I gave unto them that they might preach in their days, might come unto their brethren **the Lamanites**, and also all that had become Lamanites because of their dissensions.*
49 Now, this is not all–their faith in their prayers was that this gospel should be made known also, if it were possible that other nations should possess <u>this land</u>;
*50 And thus **they did leave a blessing upon this land in their prayers**, that whosoever should believe in this gospel in <u>this land</u> might have eternal life;*
51 Yea, that it might be free unto all of whatsoever nation, kindred, tongue, or people they may be.
52 And now, behold, according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

Doctrine and Covenants 28:9
*9 And now, behold, I say unto you that it is not revealed, and no man knoweth where the **city Zion** shall be built, but it shall be given hereafter. Behold, I say unto you that **it shall be on the borders by the Lamanites.***

Doctrine and Covenants 28:14
*14 And thou shalt assist to settle all these things, according to the covenants of the church, before **thou shalt take thy journey among the Lamanites.***

Doctrine and Covenants 54:8
*8 And thus you shall take your journey into the regions westward, **unto the land of Missouri, unto the borders of the Lamanites.***

Doctrine and Covenants 84
*2 Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the **city of New Jerusalem.***
*3 Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the **western boundaries of the State of Missouri**, and dedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased.*

Doctrine and Covenants 128:20
20 And again, what do we hear? Glad tidings from **Cumorah!** Moroni, an angel from heaven, declaring the fulfilment of the prophets--the book to be revealed. ...

Ether 13
*3 And that it was the place of the **New Jerusalem**, which should come down out of heaven, and the holy sanctuary of the Lord.*
*4 Behold, Ether saw the days of Christ, and he spake concerning **a New Jerusalem upon <u>this land</u>**.*

The scriptures above may seem conclusive however M2C proponents say that some church leaders have occasionally referred to Mesoamericans, South Americans and Pacific Islanders as being of Lamanite descent (and I don't doubt that the descendants of father Lehi migrated far and wide) so therefore, they say, "Lamanites can be anywhere" and therefore the scriptures cited "don't mean anything specific". And yet the scriptures <u>are</u> specific in terms of the Book of Mormon narrative.

The first missionaries carried the message that the Book of Mormon was all about the forefathers of the "aboriginal inhabitants" of "**<u>this country</u>**" (Wentworth letter). When the missionaries took the Book of Mormon to the Lamanites the message from the Lord was that its history applied to **<u>this land</u>** (DC 10:49,50). <u>This country</u> or <u>this land</u> means whatever the land or country the hearer is from and not the "entire hemisphere" — despite M2C related sophistry.

Oliver Cowdery's Speech to the Delaware Indians about the Book of Mormon

According to Parley P. Pratt they taught the following:

Thousands of moons ago, when **the red men's forefathers dwelt in peace and possessed this whole land**, the Great Spirit talked with them, and revealed His law and His will, and much knowledge to their wise men and prophets. This they wrote in a Book; together with their history, and the things which should befall their children in the latter days. This Book was written on plates of gold, and handed down from father to son for many ages and generations. It was then that the people prospered, and were strong and mighty; they cultivated the earth; built buildings and cities, and abounded in all good things, as the pale faces now do. But they became wicked: they killed one another and shed much blood; they killed their prophets and wise men, and sought to destroy the Book. The great Spirit became angry, and would speak to them no more; they had no more good and wise dreams ; no more visions ; no more angels sent among them by the Great Spirit; and the Lord commanded Mormon and Moroni, their last wise men and prophets, to hide the Book in the earth, that it might be preserved in safety, and be found and **made known in the latter day to the pale faces who should possess the land; that they might again make it known to the red man;** in order to restore them to the knowledge of the will of the Great Spirit and to His favor. ... The Book, which contained these things, was hid in the earth by Moroni, in a hill called by him, Cumorah, which hill is now in the State of New York, near the village of Palmyra, in Ontario county.

— Autobiography of Parley P. Pratt

I include a quote from Joseph Fielding Smith below because he speaks directly to the N1C vs M2C issue. Of course the M2C folks won't accept Joseph Fielding Smith on this subject. They gainsay his teachings.

This modernistic theory of necessity, in order to be consistent, must place the waters of Ripliancum and the Hill Cumorah some place within the restricted territory of Central America, notwithstanding the teachings of the Church to the contrary for upwards of 100 years. Because of this theory some members of the Church have become confused and greatly disturbed in their faith in the Book of Mormon. It is for this reason that evidence is here presented to show that it is not only possible that these places could be located as the Church has held during the past century, but that in very deed such is the case.

— Joseph Fielding Smith, Doctrines of Salvation, Volume3, Chapter 12, pp 592-597

I include Mark E. Peterson, Marion G. Romney, and Gordon B. Hinckley below because their statements were made publicly in General Conference while teaching in their official capacity as Apostles of the Lord Jesus Christ.

Mark E Petersen, The Last Words of Moroni, October 1978
Quotes from General Conference talk

Moroni came back from the dead, a resurrected man! He had **lived in America** some fifteen hundred years ago and was the sole survivor of his people in a series of tragic battles which took many lives.

As the fighting neared its end, Mormon gathered the remnant of his forces about a **hill which they called Cumorah, located in what is now the western part of the state of New York**. Their enemies, known as Lamanites, came against them on this hill.

When finished with the record, Moroni was to hide it up in that **same Hill Cumorah which was their battlefield**. It would come forth in modern times as the Book of Mormon, named after Moroni's father, the historian who compiled it.

Mormon then wrote **directly to us as modern Americans who now occupy this promised land** and said: How can ye stand before the power of God, except ye shall repent and turn from your evil ways?
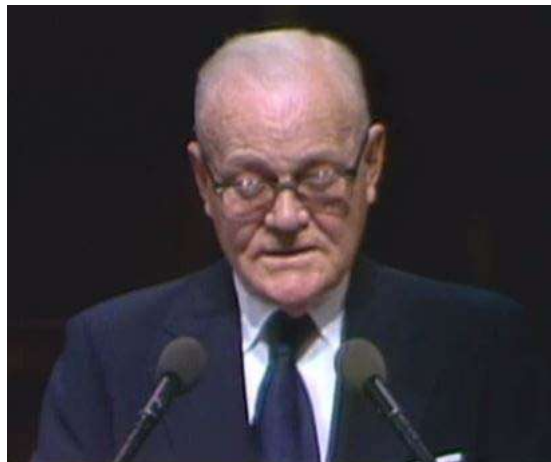
Marion G Romney, America's Destiny, October 1975
Quotes from General Conference talk

Millennia ago he [Jesus] declared: There shall none come into this land, **he was speaking of America**, save they shall be brought by the hand of the Lord.

It is my purpose in making these remarks to point out from the **record of ancient inhabitants of America** that the foregoing decrees have been carried out.

In the western part of the state of New York near Palmyra is a prominent hill known as the hill Cumorah.... (Mormon 6:6) On July twenty-fifth of this year, as I stood on the crest of that hill admiring with awe the breathtaking panorama which stretched out before me on every hand, my mind reverted to the events which occurred in that vicinity some twenty-five centuries ago — events which brought to an end the great Jaredite nation.

For behold, **this is a land which is choice above all other lands**; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God.... (Ether 2:7-10)

Pursuant to this decree **concerning the land of America**, the Jaredites were swept off in the manner we have reviewed, because, rebelling against the laws of Jesus Christ — the God of the land — they ripened in iniquity....

This second civilization to which I refer, the Nephites, flourished in America between 600 B.C. and A.D. 400. Their civilization came to an end for the same reason, **at the same place**, and in the same manner as did the Jaredites'.

Gordon B Hinckley,
An Angel from on High, the Long, Long Silence Broke, October 1979
Quotes from General Conference talk

We **in this good land of America** are now hearing much debate concerning the treaty designed to reduce the likelihood of nuclear attack on this continent. There is much talk of a balance of power and of a balance of terror. In the context of this current discussion I should like to read to you **what the God of heaven said long ago concerning this land** as recorded in the book of which we are speaking: Behold, **this is a choice land** , and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ... (Ether 2:12).

Gordon B Hinckley, October Conference, 1979

I include a letter in response to an inquiry regarding the location of the hill Cumorah. The letter was sent by the Secretary to the First Presidency with instructions from the First Presidency.

Letter from the Office of the First Presidency,
written by Secretary F. Michael Watson, October 16, 1990

Dear Bishop Brooks:

I have been asked to forward to you for acknowledgment and handling the enclosed copy of a letter to President Gordon B. Hinckley from Ronnie Sparks of your ward. Brother Sparks inquired about the location of the Hill Cumorah mentioned in the Book of Mormon, where the last battle between the Nephites and Lamanites took place.

The Church has long maintained, as attested to by references in the writings of General Authorities, that the Hill Cumorah in western New York state is the same as referenced in the Book of Mormon.

The Brethren appreciate your assistance in responding to this inquiry, and asked that you convey to Brother Sparks their commendation for his gospel study.

Sincerely yours,
F. Michael Watson
Secretary to the First Presidency

The following quote from L. Tom Perry shows that N1C is still relevant. The church leaders give the "academics" all the rope and latitude they ask for and demand – while still themselves teaching the scriptures, the Prophets, and the N1C perspective.

The Tradition of Light and Testimony

The United States is the promised land foretold in the Book of Mormon — a place where divine guidance directed inspired men to create the conditions necessary for the Restoration of the gospel of Jesus Christ. It was the birth of the United States of America that ushered out the Great Apostasy, when the earth was darkened by the absence of prophets and revealed light. It was no coincidence that the lovely morning of the First Vision occurred just a few decades after the establishment of the United States.

From a *devotional address* delivered on January 24, 2012, at Brigham Young University Idaho.

And there is more of evidence for N1C.

In contrast, zero prophets and zero scriptures testify in terms of an M2C perspective.

Postscript:

A disingenuous M2C argument is "there is no archaeological evidence for the Book of Mormon in North America". What this often means is "we don't see any ancient stone temples in North America". I don't understand this because it is a fact that the Book of Mormon does not claim any such thing but rather indicates a preference for wood as a building material (2 Nephi 5:15, Mosiah 11:10, Helaman 3:5-10).

However, when early settlers came to America they found hundreds of thousands of mounds, massive earthworks, and old fortifications long ago abandoned. A number of these were carefully documented in Smithsonian field surveys and published in 1848 as *Ancient Monuments of the Mississippi Valley*. Personal histories and newspaper accounts are common that describe the artifacts, earthworks, and mass burials that were found by the early settlers.

Below is Heber C Kimball's early experience near the hill Cumorah. It is not atypical.

"In the towns of Bloomfield, Victor, Manchester, and in the regions round about, there were hills upon the tops of which were entrenchments and fortifications, and in them were human bones, axes, tomahawks, points of arrows, beads and pipes, which were frequently found; and it was a common occurrence in the country to plow up axes, which I have done many times myself. I have visited the fortifications on the tops of these hills frequently… The hill Cumorah is a high hill for that country and had the appearance of a fortification or entrenchment around it. In the State of New York, probably there are hundreds of these fortifications which are now visible, and I have seen them in many other parts of the United States."

Life of Heber C. Kimball, p. 49

⇩ 2.3 Location of the Hill Cumorah

Section Revised: 16 April 2024

Unfortunately, some LDS scholars actively teach that Book of Mormon lands and the hill Cumorah are in Central America. Since it is absurd that both Lamanites and Nephites would march all the way to New York for the final battle, they propose there must be two hill Cumorahs and that the hill Cumorah of Mormon 6:6 is really in Central America. They gainsay the prophets of the Church on this subject.

However, modern day prophets have repeatedly said that the United States is the promised land mentioned in the Book of Mormon and the Hill Cumorah is in New York. Below is a sampling from leaders of the church. For more background on this controversy see Section 2.2 The Book of Mormon in North America.

1 Nephi 2
20 And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.

1 Nephi 22
7 And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered.

L. Tom Perry, "The Tradition of Light and Testimony", January 23, 2012
The United States is the promised land foretold in the Book of Mormon, a place where divine guidance directed inspired men to create the conditions necessary for the Restoration of the gospel of Jesus Christ. It was the birth of the United States of America that ushered out the Great Apostasy, when the earth was darkened by the absence of prophets and revealed light. It was no coincidence that the lovely morning of the First Vision occurred just a few decades after the establishment of the United States.

Even in the case of specific locations, there is one clear exception to "no official position". In my opinion it is the Hill Cumorah. The clearly stated position of modern Prophets, Seers, and Revelators has always been that the Hill Cumorah mentioned in the Book of Mormon is the same as the

traditional site that Joseph Smith identified in northern New York State where he received the plates. Joseph Fielding Smith wrote extensively about this. James E. Talmadge, LeGrande Richards, B.H. Roberts, Bruce R McConkie, Marion G. Romney, George Albert Smith, Orson Pratt, and the Dedicatory Prayer of the Angel Moroni Monument have all indicated that the Book of Mormon events occurring at the "Hill Cumorah" is the same site in upper New York where Joseph Smith received the plates.

My faith is to believe in the words of the Prophets. Oliver Cowdery and Joseph Smith himself in their written histories referred to the locale of the final Nephite battles to be at the New York Hill Cumorah.

Doctrine and Covenants 128
And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets--the book to be revealed. ...

According to Lucy Mack Smith, it was the angel Moroni who identified the hill with the plates as the "Hill of Cumorah" the first time he appeared to Joseph Smith. Was Lucy just "backfilling" in this information after the fact? There is no good reason, no evidence whatever for not accepting Lucy's statement at face value. Her testimony and recollection is simply in line with everyone else's understanding. Joseph Smith had kept his family informed, per the angels instructions. They were intensely interested and supportive.

Lucy Mack Smith History
[angel Moroni] "There is a record for you and Joseph, when you have learned to keep the commandments of God but you cannot get it until you learn to keep the commandments of God, for it is not to get gain for, but it is to bring forth that light and intelligence which has been long lost in the Earth. Now Joseph beware, when you go to get the plates your mind will be filled with darkness and all manner of evil will rush into your mind to keep you from keeping the commandments of God that you may not succeed in doing his work, and you must tell your father of this for he will believe every word you say. The record is on a side hill, on the Hill of Cumorah, 3 miles from this place. Remove the grass and moss and you will find a large flat stone. Pry that up and you will find the record under it laying on 4 pillars of cement." Then the angel left him. (See "Lucy Mack Smith, History, 1844–1845" p. 11 bk. 3, The Joseph Smith Papers, https://www.josephsmithpapers.org/paper-summary/lucy-mack-smith-history-1844-1845/41)

Letter VII
Written by Oliver Cowdery and published in the *Latter Day Saints' Messenger and Advocate* with Joseph Smiths' approval and assistance, Letter VII identifies in detail that the hill Cumorah in New York is the same hill Cumorah of the Book of Mormon. (See "History, 1834—1836," p. 86, The Joseph Smith Papers, https://www.josephsmithpapers.org/paper-summary/history-1834-1836/90)

Joseph Fielding Smith
"It is known that the Hill Cumorah where the Nephites were destroyed is the hill where the Jaredites were also destroyed. This hill was known to the Jaredites as Ramah. It was approximately near to the waters of Ripliancum, which the Book of Ether says, "by interpretation, is large, or to exceed all." Mormon adds: "And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents round about the hill Cumorah; and it was in a land of many waters, rivers, and fountains; and here we had hope to gain advantage over the Lamanites."

It must be conceded that this description fits perfectly the land of Cumorah in New York, as it has been known since the visitation of Moroni to the Prophet Joseph Smith, for the hill is in the proximity of the Great Lakes and also in the land of many rivers and fountains. Moreover, the Prophet Joseph Smith himself is on record, definitely declaring the present hill called Cumorah to be the exact hill spoken of in the Book of Mormon.

Further, the fact that all of his associates from the beginning down have spoken of it as the identical hill where Mormon and Moroni hid the records, must carry some weight. It is difficult for a reasonable person to believe that such men as Oliver Cowdery, Brigham Young, Parley P. Pratt, Orson Pratt, David Whitmer, and many others, could speak frequently of the spot where the Prophet Joseph Smith obtained the plates as the Hill Cumorah, and not be corrected by the Prophet, if that were not the fact. That they did speak of this hill in the days of the Prophet in this definite manner is an established record of history... (Joseph Fielding Smith, Doctrines of Salvation , Vol.3, Bookcraft, 1956, p.232-43.)

Marion G. Romney in General Conference
"My beloved brothers and sisters, I invite you to join in a prayer that while I speak you and I may both enjoy the Spirit. I will give you a lesson today that the Lord has taken great pains to bring to us... In the western part of the state of New York near Palmyra is a prominent hill known as the "hill Cumorah." On July twenty-fifth of this year, as I stood on the crest of that hill admiring with awe the breathtaking panorama which stretched out before me on every hand, my mind reverted to the events which occurred in that vicinity some twenty-five centuries ago—events which brought to an end the great Jaredite nation... This second civilization to which I refer, the Nephites , flourished in America between 600 B.C. and A.D. 400. Their civilization came to an end for the same reason, at the same place, and in the same manner as did the Jaredites'... Now my beloved brethren and sisters everywhere, both members of the Church and nonmembers, I bear you my personal witness that I know that the things I have presented to you today are true—both those pertaining to past events and those pertaining to events yet to come." (Talk given by President Marion G. Romney in General Conference, October 4, 1975, Ensign Nov. 1975 pg. 35) [1] (Cf. CES student manual for Religion 121 and 122, p. 136.)

Elder George Reynolds, The Story of the Book of Mormon
"One of the most noted places in ancient American history was the land in which was situated the hill known to the Jaredites as Ramah and to the Nephites as Cumorah. In its vicinity two great races were exterminated; for it was there that the last battles were fought in the history of both peoples. There also the sacred records of the Nephites found their final resting place." (Elder George Reynolds, The Story of the Book of Mormon, Ch.69, p.325)

Dedicatory Prayer of the Angel Moroni Monument
"We dedicate the hill itself [Cumorah] and the ground surrounding it and all of the materials that have been used in this monument; and we humbly pray unto Thee that it may be preserved from the elements, and that it may stand here as a testimony of God, of Jesus Christ, and of the dealings of Jesus Christ with the people that lived anciently upon this continent." (Dedicatory Prayer of the Angel Moroni Monument, July 21, 1935. Improvement Era, 1935, Vol. 38. September, 1935. No. 9.)

Orson Pratt, Heber C. Kimball, Wilford Woodruff and Brigham Young all spoke of the Hill Cumorah hill repository and its contents. The most detailed statement comes from Brigham Young who testified of it in 1877.

President Brigham Young, Journal of Discourses, Vol 19, p 38
"I lived right in the country where the plates were found from which the Book of Mormon was translated, and I know a great many things pertaining to that country. I believe I will take the liberty to tell you of another circumstance that will be as marvelous as anything can be. This is an incident in the life of Oliver Cowdery, but he did not take the liberty of telling such things in meeting as I take. I tell these things to you, and I have a motive for doing so. I want to carry them to the ears of my brethren and sisters, and to the children also, that they may grow to an understanding of some things that seem to be entirely hidden from the human family. Oliver Cowdery went with the Prophet Joseph when he deposited these plates. Joseph did not translate all of the plates; there was a portion of them sealed, which you can learn from the Book of Doctrine and Covenants. When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver

went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: "This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ." I tell you this as coming not only from Oliver Cowdery, but others who were familiar with it, and who understood it just as well as we understand coming to this meeting, enjoying the day, and by and by we separate and go away, forgetting most of what is said, but remembering some things. So is it with other circumstances in life. I relate this to you, and I want you to understand it. I take this liberty of referring to those things so that they will not be forgotten and lost." (Discourse by President Brigham Young, delivered at a Special Conference Held at Farmington, for the Purpose of Organizing a Stake of Zion for the County of Davis, on Sunday Afternoon, June 17, 1877)

⇓ 2.4 Location of Zarahemla

Section Revised: 15 April 2024

The location of Zarahemla is the starting point for constructing the Physical Model. The precise location of the city of Zarahemla is known thanks to modern revelation. It starts with the understanding that Zarahemla is in Iowa across the river from Nauvoo, Illinois.

Doctrine and Covenants 125:1-3
1 What is the will of the Lord concerning the saints in the Territory of Iowa? ...
2 Verily, thus saith the Lord, I say unto you, if those who call themselves by my name and are essaying to be my saints, if they will do my will and keep my commandments concerning them, let them gather themselves together unto the places which I shall appoint unto them by my servant Joseph, and build up cities unto my name, that they may be prepared for that which is in store for a time to come.
3 Let them build up a city unto my name upon the land opposite the city of Nauvoo, and let the name of Zarahemla be named upon it.

According to divine instruction, the city and land opposite from Nauvoo is named Zarahemla. Zarahemla as a gathering place did not happen in Josephs day – but the words of God do not expire.

Moses 4:30
30 For as I, the Lord God, liveth, even so my words cannot return void, for as they go forth out of my mouth they must be fulfilled.

Some argue that the Section 125 Zarahemla is not the Book of Mormon Zarahemla – but that is illogical* and irrelevant because Zarahemla is the divinely appointed name by revelation. Period.

More and more evidence of the ancient Zarahemla is being found in the ground due to the efforts of the Heartland Research Group.

*The Lord doesn't designate place names in scripture without a reason. In this case, Occam's Razor certainly applies, and if without bias, the simpler explanation must be taken. There is no other explanation for it. The scriptural pattern is to specify proper names as a teaching device. For example, see Luke 1:11-13, Matthew 1:20-21, and DC 116:1. If it was not the original Zarahemla the Lord would have named it the "New" Zarahemla, as He did with the "New" Jerusalem.

From the Autobiography of Edward Phillips

"I was standing by the temple talking to Brother Woodruff and he pointed out a spot to me on the opposit[e] side of the river about a mile and a half above Montrose, and said there would be a city and a temple built there and the place would be called Zarahemla. I was at Nauvoo when the temple was finished and dedicated. I went up into the tower and wrote my name there. As I understand, the wicked have burned that temple to the ground and it is all destroyed like the Jerusalem temple. But I expect to see that temple re-erected and the one built on the opposite side of the river to match."

A Revelation Forgotten; the Naming of Zarahemla
(Anonymous commentary on Doctrine & Covenants 125)

If one searches for the word Zarahemla in the Triple Combination Index, they will discover over 60 references. All of which are located in The Book of Mormon, save one.

In March 1841, the Lord gave a revelation, known as Section 125 of the Doctrine and Covenants, to the Prophet Joseph Smith which was very specific as to the name and location for a city. While the Lord previously named Adam-ondi-Ahman and the New Jerusalem as being in the state of Missouri, this revelation names a third city in America...in Iowa. The revelation goes as follows: "Let them build up a city unto my name upon the land opposite the city of Nauvoo, and let the name of Zarahemla be named upon it." It is important to note, the Lord did not call the city "New Zarahemla", just Zarahemla.

We wonder about the significance of this revelation which was given over 170 years ago. Let us seek to understand the naming of this land and this city more deeply.

Zarahemla is used in the scriptures in four ways. 1) a land; 2) a city; 3) a people; and 4) the name of a king leader. The majority of the uses of the word Zarahemla referenced herein refer to "the land of Zarahemla" and "the city of Zarahemla." It was the name of the people of Zarahemla, and later the Nephite Capitol city for many hundreds of years before and after the coming of Christ to the Promised Land. The use of Zarahemla occurs only once in the Doctrine and Covenants.

Very early in Church History documents, the name Zarahemla was disassociated with the revelation. Writers of the histories of this period began to attribute the naming of Zarahemla to other persons who were contemporary with the Prophet Joseph or even to the Prophet himself rather than to the Lord. Perhaps it is time to shed new understanding on the fact that the Lord named the place of Zarahemla in 1841 by revelation.

During the Nauvoo period of Church history between 1839 and 1844, Joseph Smith had many dealings with Native American tribes of the area. He was also well acquainted with the Indigenous people of the Eastern United States. He had written in the early 1830's that: "the Book of Mormon

is a record of the forefathers of our western tribes of Indians."[1] Even in the 1830's he had authorized special missions to the Native people of the area (Sections 30 and 32 of the Doctrine and Covenants).

Joseph escaped the Liberty Jail in Missouri on April 16, 1839 and crossed the Mississippi River into Illinois by April 22, 1839. Within days the Prophet again crossed the river back into Iowa for the purpose "of making locations for the Church."[2] We can draw upon three different historic accounts from the 1839-1841 era. Approximately eight weeks after his escape from jail, we read from the Joseph Smith Papers an entry as follows,

> 2 July 1839-Tuesday
> "Tuesday, Spent this day on the Iowa side of the [Mississippi] river. Forenoon went in company with Elders Rigdon and Smith, Bishops Whitney and Knights and other to visit a purchase lately made by bro Knights as a location for a town,
> Advised that a town be built there,"

Note however, the following entry from Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, V. 3:382.[3] "Spent the forenoon of this day on the Iowa side of the river. Went in company with Elders Rigdon, Smith, and Bishops Whitney and Knight, and others, to visit a purchase lately made by Bishop Knight as a location for a town, and advised that a town be built there, and called Zarahemla."

Thus we learn that the phrase "and called Zarahemla" was added to the narrative post 1841.

In the Manuscript History account of another early Church leader, Brigham Young, we find a reference as follows: "July 2 (1839). Brothers Joseph, Hyrum, and others came over the river to Montrose, and went out on the prairie and looked out the sight for a city for the Saints, which was called Zarahemla."

Significantly, however, the actual Brigham Young Journal in the possession of the Church History Library, and in the handwriting of Brigham Young, including brief notes in 1839 for only September and October, does not have a reference to Zarahemla. He does mention visits to Montrose and Quincy during this period.

This is a second instance where the phrase "which was called Zarahemla" was added to the narrative post 1841. We can view this journal and read the words penned by Brother Brigham Young in the archives of the Church History Department.

In addition, ready access to entries from two different Elias Smith Journals of 1839-1841[4] are located in the Church History Library. The first is a small 4x5 inch sheet of paper folded in half and forming a small booklet. He makes brief references in 1839 to October 12 and 19. He then makes entries for 1840. These include "April 6 conference in Nauvoo", "July 12 conference at Ambrosia. chosen Bishop of the branch of the Church in Iowa", and "July 18 ordained to that office." Brief August entries are the 9th, 16th, 23rd, and 30th. He then makes reference to "Sept 6th meeting in Nashville", "13th fyo" (word not decipherable), "14 Joseph Smith Senior died and buried 15th", and "16th, Des Moines steamer came up from Quincy".

The entries of this small record then skip forward to 1841 with three brief citations. "7 August Conference at Zarahemla. Don Carlos Smith died." "8th Buried." "16 Conference at Nauvoo." There are no further references for 1841 and the record ends.

The reference to the "7 August Conference at Zarahemla" entry seems to be misplaced. The actual journal citing events of 1839 and 1840, appeared to have been written in 1840. As we verify the death date of Don Carlos Smith (cited above), however we then realize that this event occurred in August 1841. The entries on the same page as the 1840 events were actually added to that page as events occurring in August 1841. This is an extremely important finding in this small Elias Smith journal. In addition to the small Elias Smith Journal, there is another and larger-sized journal that can be studied in the Church archives.

This other Elias Smith journal only consists of two 8x12 inch pieces of paper for the year 1841. In this version of his journal he makes a full page of entries for January. He then records entries for February at the bottom of the first page. On the second page he makes reference to more than a dozen days in February. At the end of the references in February 1841, and at the bottom of the same page, he made entries for March 1841, giving notations for 8 days. Among these 8 daily references are: "3rd Zarahemla surveyed about this time. Rained for the first time this spring or for two or three months." "16th First locations made in Zarahemla by the citizens of Ambrosia." These entries certify the revelation did indeed occur in 1841. It is interesting that Brother Smith says "about this time" because this allows for several days in early March in which the revelation could have occurred.

There are no further entries ascribed to this journal. The fact that this journal of 2 full pages illustrates a small block of time (January-March 16, 1841), helps to understand the skipping of approximately a year in the earlier and smaller account (cited above) of 1840-1841.

In a review of the website of Joseph Smith Papers History, Volume C-1, 1838-1856, beginning with 5 October 1839 and dealing with the Church and a stake in Iowa territory, not once is the location referred to as Zarahemla until March 1841.

On page 345 of the website version, we read the following: "20 March 1841, about this time, I received a revelation given in the city of Nauvoo, in answer to the following interrogatory…"

The Church had a lot of land holdings in Zarahemla before the trek west.

The west side of the river in Lee County is a fertile ground for arrow head hunters, especially in the Montrose area. Here is one account:

Quote from: Upcoming archeological survey may yield fascinating artifacts

Although the climate of the Midwest is not conductive to the preservation of wood, leather or bone, an abundance of stone remnants of past Indian cultures, arrowheads, axe heads, knives, pestles, and other stone implements -- were once easily found in the smaller streams and freshly plowed fields along the Mississippi, Skunk and Des Moines river valleys.

Three or four generations ago nearly every young boy owned a cigar box full of such treasures. Many were broken pieces or arrowheads, shards of pottery, spear points and effigy good luck stones. Perfect, unbroken pieces were true collectors items, and many a boy or young man who was an avid artifact hunter, and perhaps bit of a shrewd trader to boot, built impressive collections of Indian implements.

There are still many such collectors around. But with the passing years actually finding an artifact is becoming harder and harder. Many collectors now depend upon trading or buying the choice specimens needed to complete a display.

Perhaps one of the most plentiful sources of Indian artifacts in this area has been the area around Montrose. Because of its location along the rapids of the Mississippi, and the excellent fishing there, it is believed that Indian villages of one sort or another have been there for a thousand years. When the white settlers first appeared here it was the location of a Sac and Fox encampment called "Cut Nose Village." Until they were driven out by the Sac and Fox, it was thought to be the location of an Illini Indian village. Before that it was probably once occupied by the Iowa tribe, and even earlier, by the prehistoric Woodland Indian civilizations who disappeared so mysteriously.

In the late 19th century nearly everyone in Montrose had a collection or Indian artifacts. Fred Green found a 15 pound stone axe head in such perfect condition that it is now in a British museum.

J.B. Kiel collected dozens of stone axe heads, and more than a

Joseph then gives the entire content of Section 125. Every reference thereafter with respect to the location cited above in Iowa is referred to as Zarahemla, including the change of the name of the stake to Zarahemla at a conference of the Church by August 1841. The last reference to Zarahemla in these writings is to the stake being discontinued on 6 January 1842. This finding corresponds to the other three findings mentioned earlier herein.

Finally, we are able to read the John Smith Journals/Papers and the Hardcopy/Manuscript/Typescript of that material. He was the stake president of the original Iowa Stake in 1839. Please note the following important information:

1. The typescript of the John Smith Journal is a record dating from January 1833 to 6 March 1840. Brother Smith began living in Iowa in the summer of 1839. He was called to preside over a branch of the Church which was later named the Iowa Stake in October 1839. At no time in this journal is the area or town or Church unit referred to as Zarahemla.
2. In the small 4 x 7 handwritten journal of John Smith, which includes entries from 1839 and concludes with 6 March 1840, there is no reference to Zarahemla.
3. In the badly damaged (a hole in the last several pages) handwritten journal of John Smith from 24 October 1838 to early March 1841, we find the following names: Nauvoo, Warsaw, Commerce, Iowa Territory, Nashville, Montrose, Ambrosia, Hawley settlement, Sugar Creek, Micham Branch, and a county seat. Zarahemla is not mentioned.
4. Zarahemla is mentioned on 6 March 1841 as follows: "Had an interview with Brother Ripley came over to inform me that Joseph said it was the will of the Lord the brethren in generally in Ambrosia should move in and about the city of Zarahemla with all convenient speed which the Saints are willing to do because it is the will of the Lord. The Lord help thy people to gather out of Babylon."

It is clear from Church History sources the use of the name Zarahemla is accurately associated with the March 1841 revelation in Section 125 of the Doctrine and Covenants from the Lord. This is an important piece of information provided by these early journal historians. Therefore, we have learned that previous references to Zarahemla (as cited above), which were pre-March 1841, were inserted by scribes and writers who were not the actual writers- Joseph Smith, Brigham Young, and Elias Smith - after the true date of the revelation.

The heading of Section 125 of the Doctrine and Covenants reads: "Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, March 1841, concerning the saints in the Territory of Iowa. HC 4: 311-312." Verse 3 states: "Let them build up a city unto my name upon the land opposite the city of Nauvoo, and let the name of Zarahemla be named upon it."

The first Stake in Iowa was named the Iowa Stake and organized on 5 October 1839. After the above referenced revelation, the Stake was renamed the Zarahemla Stake in August 1841 and then discontinued on 6 January 1842[5]. Since the dissolution of the Zarahemla Stake, the Revelation, and the importance of the city across from Nauvoo seems to fade from history. But should it have? Is there any relevance or reason to take another look at Zarahemla? Could it possibly be a hint at where the promised land truly is, and the covenants associated with the land?

The Lord only named three cities in the revelations of the Doctrine and Covenants. The New Jerusalem, Adam-ondi-Ahman, and Zarahemla. He revealed the ancient location of Adam-ondi-Ahman and the future location of the New Jerusalem in Missouri. In choosing to name Zarahemla, a city across the river from Nauvoo, is the Lord suggesting the location of the Book of Mormon city? If not, why wouldn't he have called it New Zarahemla in order to distinguish it from the ancient city, similar to Jerusalem, and New Jerusalem? The Lord has given us the revelation for His purposes. We must honor this revelation as we do any and all other revelations He has given in these last days and seek to know His will. We believe the day will come when truth will spring forth from the earth, and we will learn the purposes of the Lord regarding Zarahemla.

[1]Teachings of the Prophet Joseph Smith, 2002, p. 13).
[2]Joseph Smith Papers, Journals, V. 1, p. 336.
[3]Smith, Joseph, History of the Church of Jesus Christ of Latter-day Saints, V. 3:382.
[4]Smith, Elias, Journals 1839-1841.
[5]Joseph Smith Papers, Journals, Volume 2, page 426.

Commentary on Section 125
(by Jay Mackley)

The words of the Lord in Section 125 have not yet come to pass, but they surely will.

Moses 4:30
30 For as I, the Lord God, liveth, even so my words cannot return void, for as they go forth out of my mouth they must be fulfilled.

Doctrine & Covenants 1:30
38 What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

Doctrine & Covenants 125 (March 1 1841)
1 What is the will of the Lord concerning the saints in the Territory of Iowa?

thousand arrowheads, spear points, knives and grinding stones. He sold and gave hundreds of them to the Smithsonian Institute and the Davenport Academy of Science.

Manessa Reeves was digging a trench in front of his store at Montrose and unearthed a war axe weighing over seven pounds but it was an imperfect specimen because a sizable chunk had been broken off. Ray Rigby found a four pound stone pestle that had probably been used to grind hominy, a favorite Indian food.

Among the more unusual finds was one by Fred Barker. His was a large double-edged axe with a hole drilled through it for a handle. Most stone axes were grooved on either side so that the split end of a handle could be tied to it.

On his farm just below Montrose, Jerry Anderson collected 20 hatchets, axes and mortars as well as a large number of stone knives, spear points and arrowheads. They were found in such a small area that Anderson believed it must have been either a manufacturing location or a storage place.

The Montrose area was so rich in Indian artifacts that they can still be found in numbers there. When Paul Hellige built a new house in the Schlotter addition near Montrose a couple of dozen years ago, he found many arrowheads while digging the basement.

Location of Zarahemla and "Nashville"

This question was posed to the Lord by Joseph Smith. British converts were coming in and starting to settle in Nauvoo and wherever else they could. There were concerns for their safety and exactly what to do with the incoming Saints.

2 Verily, thus saith the Lord, I say unto you, if those who call themselves by my name and are essaying to be my saints,

That should be all of us.

if they will do my will and keep my commandments concerning them,

This should be us too.

let them gather themselves together unto the places which I shall appoint unto them by my servant Joseph, and build up cities unto my name,

More than one city is named in verses 3 and 4.

that they may be prepared for that which is in store for a time to come.

Here the Lord is speaking of the future. I think it is our time.

3 Let them build up a city unto my name upon the land opposite the city of Nauvoo,

It has not happened yet but this is where Moses 4:30 comes in. Directly across Nauvoo are lots owned by Heartland groups today. Just a small start.

and let the name of Zarahemla be named upon it.

The angel Moroni specified the Hill of Cumorah but Adam-Ondi-Ahman, the New Jerusalem, and Zarahemla are the only three place names specified by the Lord himself. Therefore faithful latter-day saints honor the location as Zarahemla whether they believe it is the same as the Book of Mormon Zarahemla or not.

4 And let all those who come from the east, and the west, and the north, and the south,

Early 1841 is when the British converts were arriving. They came in three ways: 1) via Quebec and the St Lawrence Seaway to the Great Lakes; 2) via the Erie Canal to the Great Lakes; and 3) up the Mississippi via New Orleans. The first two ways still required a land journey to get to Nauvoo. The New Orleans route required 19 more days on the Atlantic but then it was Mississippi river travel nearly all the way. The New Orleans route was the most popular for those who could get it. Interestingly the Saints came from the west when fleeing attack and persecution but that was concluded in 1839. There was no one coming from the west in 1841. Not until the reverse exodus which is happening in our day.

that have desires to dwell therein, take up their inheritance in the same,

It is an open invitation. Not an edict.

as well as in the city of Nashville,

There is a Nashville in eastern Iowa but it was founded about 1870 and is 139 miles north of Fort Madison. The Nashville being referred to in section 125 is what is now known as the unincorporated community of Galland, Iowa which is near the Mississippi River Road and about 3.5 miles south of Montrose.

or in the city of Nauvoo, and in all the stakes which I have appointed, saith the Lord.

Nauvoo and other stakes were also approved as gathering places. There are currently 12 church units in the Nauvoo Stake, with two new wards including the Fort Madison Ward.

- Jay Mackley

⇩ 2.5 Joseph Smith

Section Revised: 29 February 2024

From Moroni and also from visions he received, the Prophet Joseph Smith knew about the ancient lands of the Book of Mormon. Latter-day Saints should take Joseph Smith at his word. He is not only a prophet, he is THE Prophet and Seer of the latter days. Joseph Smith knew specifics about Book of Mormon civilizations, their customs, and the location of their lands. In the famous Wentworth letter, written directly by Joseph Smith, he states:

Wentworth Letter

Joseph Smith, Wentworth Letter

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people was made known unto me: I was also told where there was deposited some plates on which were engraven an abridgment of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. ...

So here we have the angel Moroni himself informing Joseph about his people, "the aboriginal inhabitants of this country". Not once, but three times repeated in one night. That seems pretty clear. Note especially that Joseph was not just told about the ancient inhabitants of this land but also "shown".

Joseph Smith, Wentworth Letter
Through the medium of the Urim and Thummim I translated the record by the gift and power of God. In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country.

Here the same information is repeated. Again it is "America" "this country".

A careful reading of Joseph Smiths' History account of what happened the next morning also reveals that Moroni did not just talk to the young Joseph regarding the latter-day events and fulfillment of scripture, but he also was "informed concerning the aboriginal inhabitants of this country". There was at least one vision given to him and and perhaps more:

Joseph Smith History
I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.

Urim and Thummim

Doctrine and Covenants 130
6 The angels do not reside on a planet like this earth; But they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord. The place where God resides is a great Urim and Thummim. ...

Joseph Knight
"He (Joseph Smith) seemed to think more of the glasses or the Urim and Thummim than he did of the plates for says he, I can see anything. They are Marvelous."

Mosiah 8
13 Now Ammon said unto him: I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called seer.

Artist rendition of Urim and Thummim based on accounts of Lucy Mack and William Smith (Joseph's mother and brother)

Joseph Smith had the Urim and Thummim that came with the gold plates, which allowed him to see into the past and view ancient Book of Mormon civilizations.

Emma Smith and Lucy Mack Smith

Excerpt from Lucy Mack Smith, History, 1844-1845. See Joseph Smith Papers

Lucy Mack Smith

According to Joseph's mother, Lucy Mack Smith, Joseph had a detailed knowledge of the ancient Americans that he wrote about in the Wentworth Letter.

Lucy Mack Smith
In the course of our evening conversations Joseph would give us some of the most amusing recitals which could be imagined. He would describe the ancient inhabitants of this continent, their dress, their manner of traveling, the animals which they rode, the cities that were built by them, the structure of their buildings, with every particular of their mode of warfare, their religious worship, as particularly as though he had spent his life with them.

Joseph Smith to Emma Smith

Joseph Smith wrote the following in a letter to Emma Smith, during the Zions Camp march to Missouri:

Joseph Smith
The whole of our journey, in the midst of so large a company of social, honest and sincere men, wandering over the plains of the Nephites, recounting occasionally the history of the Book of Mormon, roving over the mounds of that once beloved people of the Lord, picking up their skulls & their bones, as a proof of its divine authenticity, ...

Excerpt from June 4, 1834 letter to Emma Smith from Joseph Smith, written during the Zions Camp march (commencing May 4, 1834) to western Missouri. See Joseph Smith Papers
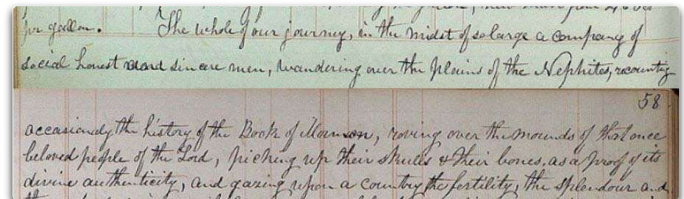
We have the statement above in Joseph's own handwriting. Also, there is no evidence whatever that Joseph Smith authored or approved the Times and Seasons articles in 1842 that erroneously linked discoveries in Central America to the Book of Mormon. He did not contradict himself as regards to the location of Book of Mormon lands. All of Joseph Smiths' personal and signed writings are very clear.

⇩ 2.6 Central and South America

Section Revised: 21 January 2024

Chronologically, the only time period in the Book of Mormon that contains significant detail as regards to history and geography is between 91 BC and 34 AD. That's only 125 years of the approximate 1000 year Nephite time span, so it's not appropriate to project the 91 BC to 34 AD historical time period to the overall geographical extent of the people. However, even from the time of Helaman the people were reported to have spread to "to cover the face of the whole earth" (Helaman 3:8) and most of this expansion is not reported on in the Book of Mormon. The Book of Mormon states plainly six times that not even "a hundredth part" of the history is being related (Jacob 3:13, Helaman 3:14, 3 Nephi 5:8, 3 Nephi 26:6, Words of Mormon 1:5, Ether 15:33).

From the perspective of archaeology the internal dating for Book of Mormon history does not match what is known to have occurred in Central America. For example, Wikipedia says:

> In archaeology, the classic Maya collapse is the decline of Classic Maya civilization and the abandonment of Maya cities in the southern Maya lowlands of Mesoamerica between the 8th and 9th centuries, at the end of the Classic Maya Period. Preclassic Maya experienced a similar collapse in the 2nd century.

None of this comes even close to matching up with the chronology given to us in the Book of Mormon. Nevertheless, I believe there is a great history of the peoples of Central and South America and the islands of the Pacific, as yet untold. I believe they have the blood of the House of Israel in their ancestry. Some descendants of Laman and Lemuel and sons of Ishmael surely migrated south to Mexico, Central and South America as well as north to Canada. The distance from the mouth of the Mississippi to Ontario Canada is the same as to Mexico City: 1400 miles. Additionally, other peoples and descendants of Israel were also lead by the hand of God to Central and South America, according to 3rd Nephi:

3 Nephi 16
1 And verily, verily, I say unto you that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister.

2 Nephi 29
11 For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.
12 For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it.
13 And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.
14 And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever.

It appears that these words are written as an indication that the peoples of Central America and of South America "in the south" are of the House of Israel also. Jesus specifically says "all nations" and I do not believe He is given to hyperbole. Therefore I believe their traditions of a bearded God who came to their forefathers are true. We just don't have their sacred records, yet - but the records exist, or can be restored, and are promised to come forth.

Joseph Smith was reported to say the following. The most likely context for Joseph is the Northern and Southern states but it could also be the continent of South America:

> ... [Joseph] said speaking of the land of Zion it consists of all N & S America but that any place where the Saints gather is Zion which every righteous man will build up for a place of safety for his children. (See Joseph Smith Papers, by Martha Jane Corey, Joseph Smith's July 19, 1840 Discourse)

Jesus said that with faith we can understand and accept these things and that it is only our unbelief that keeps us from the truth.

3 Nephi 15
14 And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem.
15 Neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land.
16 This much did the Father command me, that I should tell unto them:
17 That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.
18 And now, because of stiffneckedness and unbelief they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them.
19 But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you.
20 And verily, I say unto you again that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them.

⇩ 2.7 Climate

Section Revised: 16 April 2024

Book of Mormon Lands and Climate

The Book of Mormon mentions distinct seasons (Alma 46:40), lack of rain during drought (Helaman 11:12-13), and also snow (1 Nephi 11:8) and tornadoes (Helaman 5:12) and hail (Mosiah 5:6). The references to snow and hail and tornadoes (written on the Plates of Nephi while in the promised land) attests to a North American Midwest locale. By contrast, the region of Central America is dominated by a hot and humid oceanic climate without changing seasons and there is no snow or hail or tornadoes. Also, the current scientific consensus is that North American climate was much warmer and drier in North America during the period of the main narrative of the Book of Mormon (Mosiah through the Reign of the Judges, 171 BC - 34 AD).

The map to he right shows the Zarahemla plain topography and the highland areas surrounding it as mapped by LiDAR imaging. Also shown is the narrower width of the Mississippi river as it existed prior to the Keokuk dam when the mean depth between Nauvoo and Montrose was only 2.4

feet. One could actually walk across the Mississippi near Nauvoo where the Des Moines Rapids begin. 1800 years earlier in Book of Mormon times, the river flow volume and depth was even less due to the "Roman Warm Period" that also affected North America. Zarahemla is strategically located at the best crossing point. A good travel and trade route. The Book of Mormon narrative of the Amlicite war mentions the Nephite army crossing of the Sidon/Mississippi river on foot. All of that is obscured now because of the dam at Keokuk.

For support of warmer temperatures 2000 years ago we have official statements from the U.S. Geological Survey, U.S. Department Of The Interior, By Leon M. Carl, Center Director. In summary, the findings are:

1. That there are lots of short term variability and cycles in the great lakes -- but there have been three main high water phases in the last 4700 years with the last one from 800 years ago to the present time
2. We are currently in an historic high water phase
3. There was a "low water level" period from 293 BC - 7 AD.

There is also another study here that concludes:

1. ... there were similar periods of equivalent warmth [in North America] during the Roman Warm Period, which was most strongly expressed between approximately 100 BC and AD 200.
2. In addition to its high temperatures, the Roman Warm Period in North America was often accompanied by drier conditions.
3. The first of these periods of lower precipitation (200 BC-AD 300) occurred during the Roman Warm Period
4. In conclusion, in reviewing the results of the several studies described above, it is clear that the Roman Warm Period was a very real phenomenon throughout much, if not most, of North America, manifesting itself in the form of both warmer temperatures and -- in certain locations -- drier moisture conditions

LiDAR image showing the bare topography of Zarahemla and Nauvoo with original river size.

The city of Zarahemla itself occupied the plains area across the river, west from Nauvoo. The bean shaped flatlands have natural boundaries seen as bluffs shown clearly on the map. The bean shaped Zarahemla plain has about 23 square miles.

There are some remains of earthen berms still in the areas bordering the ancient city of Zarahemla (especially near the "bluff" south of Montrose) that pre-date white settlers. According to Book of Mormon descriptions these would have originally been topped with wooden palisades for defense (see below).

Title: The Roman Warm Period: Impacts on the Midwest USA and Great Lakes (by ChatGPT)

Abstract: The Roman Warm Period (RWP), occurring approximately between 250 BCE to 400 CE, was a climatic anomaly characterized by elevated temperatures across Europe, North Africa, and parts of North America. This paper aims to provide a comprehensive examination of the Roman Warm Period, focusing on its implications for the Midwest USA and the Great Lakes region. Drawing upon a synthesis of paleoclimatological, archaeological, and historical evidence, this study elucidates the environmental changes during the RWP and their effects on local ecosystems and human societies.

Introduction: The Roman Warm Period represents a significant climatic episode in Earth's history, marked by relatively warmer temperatures compared to preceding and subsequent periods. While the causes of the RWP are multifaceted and not fully understood, natural climatic variability, including fluctuations in solar radiation, volcanic activity, and oceanic circulation patterns, likely played a role (Mann et al., 1999; Büntgen et al., 2011). The RWP is of particular interest due to its potential impacts on terrestrial and aquatic ecosystems, agricultural productivity, and human settlements.

Characteristics of the Roman Warm Period: Proxy data from various sources, including sediment cores, tree rings, and historical records, provide insights into the climatic conditions during the Roman Warm Period. Büntgen et al. (2011) note that the RWP was characterized by higher temperatures across Europe, with evidence of extended growing seasons and altered precipitation patterns. In North America, particularly in the Midwest region, similar trends of warmer temperatures and potential shifts in precipitation regimes have been observed (Booth & Roos, 2012).

Impacts on the Midwest USA: The effects of the Roman Warm Period on the Midwest USA were diverse and multifaceted. Changes in temperature and precipitation patterns likely influenced vegetation dynamics, agricultural practices, and water resources. Booth & Roos (2012) suggest that the extended growing seasons during the RWP may have positively impacted agricultural productivity in the Midwest, leading to increased yields of staple crops such as maize and beans. However, the altered climate variability may have also posed challenges, with evidence of periodic droughts affecting local communities (Booth & Roos, 2012).

Impact on the Great Lakes: The Great Lakes, comprising Lakes Superior, Michigan, Huron, Erie, and Ontario, are sensitive indicators of climate variability and change. During the Roman Warm Period, changes in temperature and precipitation likely influenced the water levels of the Great Lakes. Lenters & Verhamme (2011) report that warmer temperatures may have increased evaporation rates from the lakes, potentially leading to declines in water levels, particularly during the summer months. Reduced ice cover and earlier spring thaws may have further exacerbated evaporation, impacting water availability for navigation, recreation, and ecosystem health (Stanley, 1994).

Conclusion: The Roman Warm Period, spanning roughly from 250 BCE to 400 CE, represents a crucial period in Earth's climatic history with significant implications for the Midwest USA and the Great Lakes region. Through interdisciplinary research combining paleoclimatology, archaeology, and historical ecology, scholars have gained valuable insights into the environmental changes during the RWP and their impacts on terrestrial and aquatic ecosystems. Understanding the dynamics of past warm periods like the RWP is essential for informing future climate projections and developing adaptive strategies to mitigate the impacts of climate change on vulnerable regions and ecosystems.

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⇩ 3 Logical Geographical Model

⇩ 3.1 Building the Logical Model

Section Revised: 09 April 2024

The Logical Model is the foundation for the Physical Model. It was created first. This is kind of a big deal because all other maps of Book of Mormon geography either lack a Logical Model or derive an incomplete Logical Model from a Physical Model – which is backwards. However the purpose of having a full and complete Logical Model is to build a solid logical foundation for the Physical Model which is based on the Book of Mormon itself and to help prevent confirmation bias. Whenever the Logical Model is improved, due to ongoing textual analysis of the Book of Mormon, the Physical Model is afterwards changed to match. So far this has worked very smoothly with the topography, which is a testimony to the accuracy of the Logical Model. The Logical Model mirrors the text Book of Mormon using a nomenclature for geography that is computer readable.

The ontology (logic def: the set of entities presupposed by a theory) of the Logical Model is a representation of all the geographical information contained in the Book of Mormon, which is both systemic (integral to the whole) and systematic (organized to a set plan), — and it does not include a map. The purpose for having a Logical Model is to facilitate thoroughness, completeness, and to help compartmentalize information for the purpose of reducing bias. In it's final form, the Logical Model is also a quick reference and a working tool to validate Physical Models.

When evaluating the Logical Model, please throw away your old ideas and start from scratch. And be patient because it takes some serious time and study of the Logical Model (Section 3.5 Entity Relationship Table) to arrive at a level of confidence. The Logical Model is very complex with 796 total entity relationships defined from the text but it yields wonderful fruit - the physical world of the Book of Mormon.

Below are the building blocks of the Logical Model. See Section 3.5 Entity Relationship Table for how these components tie together to form the Logical Model.

Entity Types, 23
border, city, feature, forest, fountain, hill, land, land area, mount, mountain, ocean, passage, place, place of arms, plains, river, sea, tower, travel route, valley, village, waters, wilderness

Entity Names, 119
Aaron, Ablom, Agosh, Akish, Alma, Ammonihah, Amnihu, Amulon, Angola, Ani-Anti, Antionum, Antiparah, Antipas, Antum, Boaz, BordersOfNephites, Bountiful, CityBySeashore, Comnor, Corihor, Cumeni, Cumorah, David, Desolation, Desolation2, EastSea, EastWilderness, Ephraim, Gad, Gadiandi, Gadiomnah, Gid, Gideon, Gilgal, Gilgal2, Gimgimno, GreatJarediteCity, Hagoth, Helam, Hermounts, Heshlon, Heth, HillNorthOfShilom, HillManti, Ishmael, Jacob, Jacobugath, JarediteLandSouthward, Jashon, Jershon, Jerusalem, Jordan, Josh, Joshua, Judea, Kishcumen, Laman, Lehi, LehiLand, Lehi-Nephi, Lemuel, LineBountifulDesolation, Manti, Melek, Middoni, Midian, Minon, Mocum, Moriantum, Morionton, Mormon, Moron, Moroni, Moronihah, Mulek, MulekLand, NarrowPass, NarrowPassage, NarrowStrip, NeckOfLand, Nehor, Nephi, Nephihah, Noah, Ogath, Omner, Oneidah, Onidah, Onihah, OreMines, Ramah, Riplah, Ripliancum, SeaEast, SeaNorth, SeaSouth, SeaWest, Sebus, Shem, Shemlon, Sherrizah, Shilom, Shim, Shimnilom, Shurr, Sidom, Sidon, SidonHead, Siron, Teancum, WatersOfMormon, WestSea, WestWilderness, WhereNephitesDestroyed, WhereSeaDividesLand, Zarahemla, Zeezrom, Zerin

Entity Name Types, 154
Aaron city, Aaron land, Ablom place, Agosh plains, Akish place, Akish wilderness, Alma valley, Ammonihah city, Ammonihah land, Amnihu hill, Amulon land, Angola city, Ani-Anti village, Antionum land, Antiparah city, Antipas mount, Antum land, Boaz city, BordersOfNephites feature, Bountiful city, Bountiful land, CityBySeashore city, Comnor hill, Corihor land, Corihor valley, Cumeni city, Cumorah hill, Cumorah land, David land, Desolation land, Desolation2 city, Desolation2 land, EastSea sea, EastWilderness travel route, Ephraim hill, Gad city, Gadiandi city, Gadiomnah city, Gid city, Gideon city, Gideon land, Gideon valley, Gilgal valley, Gilgal2 city, Gimgimno city, GreatJarediteCity city, Hagoth place, Helam city, Helam land, Hermounts wilderness, Heshlon plains, Heth land, HillManti hill, HillNorthOfShilom hill, Ishmael land, Jacob city, Jacobugath city, JarediteLandSouthward land, Jashon city, Jashon land, Jershon city, Jershon land, Jerusalem city, Jerusalem land, Jordan city, Josh city, Joshua land, Judea city, Kishcumen city, Laman city, Lehi city, Lehi land, Lehi-Nephi city, Lehi-Nephi land, LehiLand land area, Lemuel city, LineBountifulDesolation border, LineBountifulDesolation passage, Manti city, Manti land, Melek land, Middoni land, Midian land, Minon land, Mocum city, Moriantum place, Morionton city, Morionton land, Mormon forest, Mormon fountain, Mormon land, Mormon place, Mormon waters, Moron land, Moroni city, Moroni land, Moronihah city, Mulek city, MulekLand land area, NarrowPass place, NarrowPassage border, NarrowPassage passage, NarrowStrip wilderness, NeckOfLand land, Nehor city, Nehor land, Nephi city, Nephi land, Nephihah city, Nephihah land, Nephihah plains, Noah city, Noah land, Ogath place, Omner city, Oneidah place of arms, Onidah hill, Onihah city, OreMines place, Ramah hill, Riplah hill, Ripliancum waters, SeaEast ocean, SeaNorth ocean, SeaSouth ocean, SeaSouth sea, SeaWest ocean, Sebus waters, Shem city, Shem land, Shemlon land, Shemlon place, Sherrizah tower, Shilom city, Shilom land, Shim hill, Shimnilom city, Shurr valley, Sidom land, Sidon river, SidonHead place, Siron land, SouthWilderness place, Teancum city, WatersOfMormon fountain, WestSea sea, WestWilderness land, WestWilderness place, WhereNephitesDestroyed place, WhereSeaDividesLand feature, Zarahemla city, Zarahemla land, Zeezrom city, Zerin mountain

Entity Keywords, 26
borders, contains, desolate of, destroyed, distance, east of, has, has not, is, is extent of, is in, leads to, near, north of, northernmost, northwest of, not in, route to, same as, sea journey to, separated by, separates, south of, southeast of, west of

Partial Entity Relationships, 99
Ablom place borders seashore, Akish place near seashore, Ammonihah land near wilderness side borders, Antionum land borders wilderness south, Antionum land has gathering place, Antionum land near seashore, Antipas mount borders valley, Antum land near seashore, Bountiful land has Temple, Bountiful land has fortified line, Desolation land has Jaredite destruction, Desolation land has mass migration, Desolation land has not timber, Desolation land north of Nephite lands, Desolation2 land borders the sea, EastSea sea borders Lamanite land, EastSea sea borders Nephite land, EastWilderness travel route is border, EastWilderness travel route north of Lamanite lands, Gad city destroyed by fire, Gadiandi city destroyed sunk into the earth, Gadiomnah city destroyed sunk into the earth, Gid city north of Nephite lands, Gilgal2 city destroyed sunk into the earth, Gimgimno city destroyed sunk into the earth, Helam land borders wilderness, Helam land has pure water, Hermounts wilderness has wild beasts, HillManti hill has execution of Nehor, HillNorthOfShilom hill near wilderness, Ishmael land near wilderness, Jacob city destroyed sunk and buried, Jacobugath city destroyed by fire, Jacobugath city northernmost land, Jerusalem city destroyed waters coming up, Jerusalem land has Amlicites, Jerusalem land has Amulonites, Jerusalem land has Lamanites, Josh city destroyed by fire, Joshua

land borders the west seashore, Kishcumen city destroyed by fire, Kishcumen city near wilderness, Kishcumen city not in Nephite lands, Laman city destroyed by fire, Lehi-Nephi city has walls, Lemuel city destroyed by fire, LineBountifulDesolation passage has fortified line, LineBountifulDesolation passage is militarily strategic, LineBountifulDesolation passage route to land northward, LineBountifulDesolation passage route to land southward, Melek land west of the borders of wilderness, Mocum city destroyed waters coming up, Moron land desolate of timber, Moron land has throne, Moron land is first inheritance, Moron land near seashore, Moroni city borders Lamanite/Nephite border, Moroni city borders seashore, Moroni city destroyed sinking into the sea, Moroni city near people of Ammon, Moroni land borders wilderness east, Moroni land borders wilderness south, Moronihah city destroyed covered with earth, NarrowPass place is militarily strategic, NarrowPass place leads to land northward, NarrowPass place leads to land southward, NarrowPassage passage leads to land southward, NarrowStrip wilderness is travel route, NeckOfLand land borders land northward, NeckOfLand land borders land southward, NeckOfLand land separates lands south from north, Nephi city has walls, Nephi land is Nephite first inheritance, Nephi land near wilderness, Nephi land south of wilderness, Noah city fortified by Moroni, Noah land near wilderness, Onihah city destroyed waters coming up, Riplah hill near valley, SeaEast ocean is extent of Lamanite lands, SeaEast ocean is extent of Nephite migrations, SeaNorth ocean is extent of Nephite migrations, SeaSouth ocean is extent of Lamanite lands, SeaWest ocean is extent of Lamanite lands, SeaWest ocean is extent of Nephite migrations, SeaWest ocean is sea, Shemlon land near wilderness, Shilom land borders hill, Shilom land near wilderness, Sidon river leads to to the sea, SidonHead place is in northern lands, Siron land borders Lamanites, Teancum city borders seashore, WatersOfMormon fountain borders forest, WestSea sea borders Nephite land, WestSea sea borders fortified line, Zarahemla city borders Nauvoo Illinois, Zarahemla city destroyed by fire, Zarahemla land is in center of the land

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Full Entity Relationships, 697

Aaron city borders EastSea sea, Aaron city distance Ammonihah land, Aaron city near Moroni city, Aaron land borders Moroni land, Aaron land borders Nephihah land, Ablom place east of WhereNephitesDestroyed place, Ablom place near Antum land, Ablom place near Desolation2 land, Ablom place near Shim hill, Agosh plains near Akish wilderness, Akish wilderness is in Desolation land, Akish wilderness near Agosh plains, Akish wilderness near Moron land, Alma valley distance Helam city, Alma valley distance Nephi city, Alma valley distance Zarahemla city, Alma valley near Amulon land, Alma valley near Shemlon land, Alma valley near Shilom land, Ammonihah city distance Aaron land, Ammonihah city distance Melek land, Ammonihah city is in BordersOfNephites feature, Ammonihah city near Noah city, Ammonihah city near Noah land, Ammonihah city north of Melek land, Ammonihah land borders Zarahemla land, Ammonihah land near Noah land, Ammonihah land near Sidom land, Ammonihah land north of Melek land, Amnihu hill east of Sidon river, Amnihu hill near Sidon river, Amnihu hill near Zarahemla land, Amulon land near Alma valley, Amulon land near Helam land, Amulon land near Jerusalem city, Amulon land near Jerusalem land, Amulon land near Midian land, Amulon land near Mormon land, Amulon land near Nephi land, Amulon land near Shemlon land, Amulon land near Shilom land, Amulon land south of Shemlon land, Angola city near David land, Angola city north of Zarahemla land, Angola city south of Joshua land, Ani-Anti village distance Jerusalem city, Ani-Anti village near Middoni land, Antionum land borders Jershon land, Antionum land contains Onidah hill, Antionum land east of Zarahemla land, Antionum land near EastWilderness travel route, Antionum land near Siron land, Antionum land separated by Manti wilderness, Antionum land south of Jershon land, Antiparah city is in BordersOfNephites feature, Antiparah city near CityBySeashore city, Antiparah city near Cumeni city, Antiparah city near Judea city, Antiparah city near Manti city, Antiparah city near SidonHead place, Antiparah city near Zeezrom city, Antiparah city north of Cumeni city, Antiparah city north of Judea city, Antiparah city north of Manti city, Antiparah city north of Zeezrom city, Antiparah city south of CityBySeashore city, Antiparah city south of WestSea sea, Antipas mount is in Nephi land, Antipas mount is in Oneidah place of arms, Antum land contains Shim hill, Antum land near Ablom place, Antum land near Boaz city, Antum land near Desolation2 city, Antum land near Desolation2 land, Antum land near Jashon land, Antum land near Teancum city, Antum land north of Zarahemla land, Boaz city is in WhereNephitesDestroyed place, Boaz city near Antum land, Boaz city near Desolation2 city, Boaz city near Desolation2 land, Boaz city near Jordan city, Boaz city near Shim hill, BordersOfNephites feature contains Ammonihah city, BordersOfNephites feature contains Antiparah city, BordersOfNephites feature contains Bountiful city, BordersOfNephites feature contains Cumeni city, BordersOfNephites feature contains Gid city, BordersOfNephites feature contains Lehi city, BordersOfNephites feature contains Manti city, BordersOfNephites feature contains Morionton city, BordersOfNephites feature contains Moroni city, BordersOfNephites feature contains Mulek city, BordersOfNephites feature contains Nephihah city, BordersOfNephites feature contains Noah city, BordersOfNephites feature contains Omner city, BordersOfNephites feature contains Zeezrom city, Bountiful city is in BordersOfNephites feature, Bountiful city near Gid city, Bountiful city near Mulek city, Bountiful land borders Desolation land, Bountiful land borders EastSea sea, Bountiful land borders Hagoth place, Bountiful land borders Jershon land, Bountiful land borders LineBountifulDesolation passage, Bountiful land borders NarrowPass place, Bountiful land borders WestSea sea, Bountiful land contains NeckOfLand land, Bountiful land near WestSea sea, Bountiful land north of Jershon land, Bountiful land north of Zarahemla land, Bountiful land south of Desolation land, CityBySeashore city borders WestSea sea, CityBySeashore city near Antiparah city, CityBySeashore city near Cumeni city, CityBySeashore city near Judea city, CityBySeashore city near Manti city, CityBySeashore city near Zeezrom city, CityBySeashore city north of Antiparah city, Comnor hill is in Corihor land, Comnor hill near Shurr valley, Corihor land contains Comnor hill, Corihor land contains Corihor valley, Corihor land contains Shurr valley, Corihor valley borders Shurr valley, Corihor valley is in Corihor land, Cumeni city borders Zeezrom city, Cumeni city is in BordersOfNephites feature, Cumeni city near Antiparah city, Cumeni city near CityBySeashore city, Cumeni city near Judea city, Cumeni city near Manti city, Cumeni city south of Antiparah city, Cumeni city south of WestSea sea, Cumorah hill is Ramah hill, Cumorah hill near Ogath place, Cumorah hill south of Ripliancum waters, Cumorah land near Ripliancum waters, David land near Angola city, David land north of Zarahemla land, David land south of Joshua land, Desolation land borders Bountiful land, Desolation land borders EastSea sea, Desolation land borders LineBountifulDesolation passage, Desolation land borders NeckOfLand land, Desolation land borders WestSea sea, Desolation land contains Akish wilderness, Desolation land contains GreatJarediteCity city, Desolation land contains Moron land, Desolation land contains NarrowPass place, Desolation land near Hagoth place, Desolation land north of Bountiful land, Desolation2 city is in WhereNephitesDestroyed place, Desolation2 city near Antum land, Desolation2 city near Boaz city, Desolation2 city near Jordan city, Desolation2 city near Moriantum place, Desolation2 city near Sherrizah tower, Desolation2 city near Shim hill, Desolation2 city near Teancum city, Desolation2 land borders NarrowPass place, Desolation2 land near Ablom place, Desolation2 land near Antum land, Desolation2 land near Boaz city, Desolation2 land near Jordan city, Desolation2 land near Moron land, Desolation2 land near Shim hill, Desolation2 land near Teancum city, EastSea sea borders Aaron city, EastSea sea borders Bountiful land, EastSea sea borders Desolation land, EastSea sea borders Gid city, EastSea sea borders Lehi city, EastSea sea borders Lehi land, EastSea sea borders Morionton city, EastSea sea borders Morionton land, EastSea sea borders Moroni city, EastSea sea borders Mulek city, EastSea sea borders NeckOfLand land, EastSea sea borders Nephihah city, EastSea sea borders Nephihah land, EastSea sea borders Omner city, EastSea sea contains NarrowPass place, EastSea sea near Jershon land, EastSea sea near WestSea sea, EastWilderness travel route east of Zarahemla land, EastWilderness travel route near Antionum land, EastWilderness travel route near Zarahemla land, EastWilderness travel route north of Nephi land, Ephraim hill near Nehor city, Gad city near Josh city, Gad city near Kishcumen city, Gadiandi city near Gadiomnah city, Gadiomnah city near Gadiandi city, Gadiomnah city near Jacob city, Gid city borders EastSea sea, Gid city is in BordersOfNephites feature, Gid city near Bountiful city, Gid city near Morionton city, Gid city near Mulek city, Gid city near Omner city, Gideon city east of Sidon river, Gideon city east of Zarahemla city, Gideon city is in Gideon valley, Gideon city near Zarahemla land, Gideon land east of Zarahemla land, Gideon land near Sidon river, Gideon land near Zarahemla land, Gideon land south of Manti land, Gideon valley contains Gideon city, Gideon valley east of Sidon river, Gideon valley east of Zarahemla city, Gideon valley near Minon land, Gideon valley near Sidon river, Gideon valley near Zarahemla city, Gideon valley near Zarahemla land, Gilgal valley near Heshlon plains, Gimgimno city near Jacob city, GreatJarediteCity city borders LineBountifulDesolation passage, GreatJarediteCity city borders NeckOfLand land, GreatJarediteCity city borders WhereSeaDividesLand feature, GreatJarediteCity city is in Desolation land, GreatJarediteCity city is in Moron land, GreatJarediteCity city near OreMines place, GreatJarediteCity city north of JarediteLandSouthward land, GreatJarediteCity city same as Nehor city, Hagoth place borders Bountiful land, Hagoth place borders NeckOfLand land, Hagoth place borders WestSea sea, Hagoth place distance NarrowPass place, Hagoth place near Desolation land, Hagoth place north of Zarahemla land, Helam city distance Alma valley, Helam city distance WatersOfMormon fountain, Helam land near Amulon land, Helam land near Jerusalem land, Helam land near Midian land, Helam land near Nephi land, Hermounts wilderness near Sidon river, Hermounts wilderness near Zarahemla city, Hermounts wilderness northwest of Zarahemla city, Hermounts wilderness west of Sidon river, Heshlon plains near Gilgal valley, Heth land near Moron land, HillManti hill near Zarahemla land, HillNorthOfShilom hill near Nephi city, HillNorthOfShilom hill north of Shilom land, Ishmael land contains Sebus waters, Ishmael land near Lemuel city, Ishmael land near Middoni land, Ishmael land near Midian land, Ishmael land near Nephi city, Ishmael land near Nephi land, Ishmael land near Shemlon land, Ishmael land near Shilom land, Ishmael land near Shimnilom city, Jacob city near Gadiomnah city, Jacob city near Gimgimno city, JarediteLandSouthward land contains Zarahemla land, JarediteLandSouthward land south of GreatJarediteCity city, JarediteLandSouthward land south of LineBountifulDesolation

passage, JarediteLandSouthward land south of NeckOfLand land, JarediteLandSouthward land south of OreMines place, Jashon city north of Joshua land, Jashon city south of Shem city, Jashon city south of Shem land, Jashon land near Antum land, Jashon land near Joshua land, Jashon land north of Joshua land, Jashon land south of Shem city, Jashon land south of Shem land, Jershon land borders Antionum land, Jershon land borders Bountiful land, Jershon land near EastSea sea, Jershon land near Melek land, Jershon land north of Antionum land, Jershon land separated by Nephi wilderness, Jershon land south of Bountiful land, Jerusalem city distance Ani-Anti village, Jerusalem city near Amulon land, Jerusalem city near Middoni land, Jerusalem city near Mocum city, Jerusalem city near Mormon land, Jerusalem city near Onihah city, Jerusalem land borders Mormon land, Jerusalem land near Amulon land, Jerusalem land near Helam land, Jerusalem land near Midian land, Jerusalem land near Nephi land, Jordan city near Antum land, Jordan city near Boaz city, Jordan city near Desolation2 city, Jordan city near Desolation2 land, Jordan city near Shim hill, Jordan city near Teancum city, Josh city near Gad city, Josh city near Laman city, Joshua land near Jashon land, Joshua land north of Angola city, Joshua land north of David land, Joshua land south of Jashon city, Joshua land south of Jashon land, Judea city near Antiparah city, Judea city near CityBySeashore city, Judea city near Cumeni city, Judea city near Manti city, Judea city near Zeezrom city, Judea city south of Antiparah city, Judea city south of WestSea sea, Kishcumen city near Gad city, Laman city near Josh city, Lehi city borders EastSea sea, Lehi city is in BordersOfNephites feature, Lehi city near Morionton city, Lehi city near Moroni city, Lehi city near Nephihah city, Lehi city near Nephihah land, Lehi city south of Morionton city, Lehi city south of Morionton land, Lehi land borders EastSea sea, Lehi land borders Morionton city, Lehi land borders Morionton land, Lehi land near Morionton city, Lehi land near Moroni city, Lehi land near Nephihah city, Lehi land near Nephihah land, Lehi land sea journey to NarrowPass place, Lehi land south of Morionton land, Lehi-Nephi city borders Shilom land, Lehi-Nephi city same as Nephi city, Lehi-Nephi land borders Shilom land, Lehi-Nephi land same as Nephi land, LehiLand land area south of MulekLand land area, Lemuel city borders Shemlon land, Lemuel city near Ishmael land, Lemuel city near Lemuel city, Lemuel city near Middoni land, Lemuel city near Nephi city, Lemuel city near Shilom land, Lemuel city near Shimnilom city, LineBountifulDesolation border same as NarrowPassage passage, LineBountifulDesolation passage borders Bountiful land, LineBountifulDesolation passage borders Desolation land, LineBountifulDesolation passage borders GreatJarediteCity city, LineBountifulDesolation passage borders NeckOfLand land, LineBountifulDesolation passage contains NarrowPass place, LineBountifulDesolation passage is WhereSeaDividesLand feature, LineBountifulDesolation passage north of JarediteLandSouthward land, Manti city borders Zeezrom city, Manti city is in BordersOfNephites feature, Manti city near Antiparah city, Manti city near CityBySeashore city, Manti city near Cumeni city, Manti city near Judea city, Manti city south of Antiparah city, Manti land borders Sidon river, Manti land contains SidonHead place, Manti land near Riplah hill, Manti land near Sidon river, Manti land near SouthWilderness place, Manti land north of Gideon land, Manti land north of Zarahemla land, Manti land separated by Antionum wilderness, Manti land south of Riplah hill, Manti land south of SouthWilderness place, Manti land south of WestSea sea, Melek land distance Ammonihah city, Melek land near Jershon land, Melek land near Zarahemla land, Melek land south of Ammonihah city, Melek land south of Ammonihah land, Melek land west of Sidon river, Middoni land near Ani-Anti village, Middoni land near Ishmael land, Middoni land near Jerusalem city, Middoni land near Lemuel city, Middoni land near Nephi land, Middoni land near Shemlon land, Middoni land near Shilom land, Middoni land near Shimnilom city, Midian land near Amulon land, Midian land near Helam land, Midian land near Ishmael land, Midian land near Jerusalem land, Midian land near Nephi land, Minon land borders Zarahemla land, Minon land near Gideon valley, Minon land south of Zarahemla land, Mocum city near Jerusalem city, Mocum city near Onihah city, Moriantum place near Desolation2 city, Moriantum place near Sherrizah tower, Morionton city borders EastSea sea, Morionton city borders Lehi land, Morionton city is in BordersOfNephites feature, Morionton city near Gid city, Morionton city near Lehi city, Morionton city near Lehi land, Morionton city near Moroni city, Morionton city near Nephihah city, Morionton city near Omner city, Morionton city north of Lehi city, Morionton land borders EastSea sea, Morionton land borders Lehi land, Morionton land north of Lehi city, Morionton land north of Lehi land, Mormon land borders Jerusalem land, Mormon land borders Nephi land, Mormon land contains WatersOfMormon fountain, Mormon land near Amulon land, Mormon land near Jerusalem city, Moron land borders Nehor land, Moron land contains GreatJarediteCity city, Moron land is in Desolation land, Moron land near Akish wilderness, Moron land near Desolation2 land, Moron land near Heth land, Moron land north of Zarahemla land, Moroni city borders EastSea sea, Moroni city is in BordersOfNephites feature, Moroni city near Aaron city, Moroni city near Lehi city, Moroni city near Lehi land, Moroni city near Morionton city, Moroni city near Nephihah city, Moroni land borders Aaron land, Moroni land borders Nephihah land, Mulek city borders EastSea sea, Mulek city is in BordersOfNephites feature, Mulek city near Bountiful city, Mulek city near Gid city, MulekLand land area north of LehiLand land area, NarrowPass place borders Bountiful land, NarrowPass place borders Desolation2 land, NarrowPass place borders WestSea sea, NarrowPass place distance Hagoth place, NarrowPass place is in Desolation land, NarrowPass place is in EastSea sea, NarrowPass place is in LineBountifulDesolation passage, NarrowPass place sea journey to Lehi land, NarrowPassage passage same as LineBountifulDesolation border, NarrowStrip wilderness borders Nephi city, NarrowStrip wilderness borders Nephi land, NarrowStrip wilderness borders Zarahemla city, NarrowStrip wilderness borders Zarahemla land, NeckOfLand land borders Desolation land, NeckOfLand land borders EastSea sea, NeckOfLand land borders GreatJarediteCity city, NeckOfLand land borders Hagoth place, NeckOfLand land borders LineBountifulDesolation passage, NeckOfLand land borders WestSea sea, NeckOfLand land borders WhereSeaDividesLand feature, NeckOfLand land is in Bountiful land, NeckOfLand land near OreMines place, NeckOfLand land north of JarediteLandSouthward land, Nehor city near Ephraim hill, Nehor city same as GreatJarediteCity city, Nehor land borders Moron land, Nephi city borders NarrowStrip wilderness, Nephi city distance Alma valley, Nephi city distance Zarahemla city, Nephi city near HillNorthOfShilom hill, Nephi city near Ishmael land, Nephi city near Lemuel city, Nephi city near Shemlon land, Nephi city near Shilom land, Nephi city near Shimnilom city, Nephi city same as Lehi-Nephi city, Nephi land borders Mormon land, Nephi land borders NarrowStrip wilderness, Nephi land borders Shilom land, Nephi land contains Antipas mount, Nephi land contains Oneidah place of arms, Nephi land east of WestWilderness land, Nephi land near Amulon land, Nephi land near Helam land, Nephi land near Ishmael land, Nephi land near Jerusalem land, Nephi land near Middoni land, Nephi land near Midian land, Nephi land near Sebus waters, Nephi land near Shemlon land, Nephi land near Shilom city, Nephi land near Shilom land, Nephi land near WestWilderness land, Nephi land same as Lehi-Nephi land, Nephi land separated by Jershon wilderness, Nephi land separated by Zarahemla wilderness, Nephi land south of EastWilderness travel route, Nephi land south of Zarahemla land, Nephihah city borders EastSea sea, Nephihah city is in BordersOfNephites feature, Nephihah city near Lehi city, Nephihah city near Lehi land, Nephihah city near Morionton city, Nephihah city near Moroni city, Nephihah city near Omner city, Nephihah land borders Aaron land, Nephihah land borders EastSea sea, Nephihah land borders Moroni land, Nephihah land near Lehi city, Nephihah land near Lehi land, Noah city is in BordersOfNephites feature, Noah city near Ammonihah city, Noah land near Ammonihah city, Noah land near Ammonihah land, Noah land near Sidom land, Ogath place near Cumorah hill, Ogath place near Ramah hill, Ogath place south of Ripliancum waters, Omner city borders EastSea sea, Omner city is in BordersOfNephites feature, Omner city near Gid city, Omner city near Morionton city, Omner city near Nephihah city, Oneidah place of arms contains Antipas mount, Oneidah place of arms is in Nephi land, Onidah hill is in Antionum land, Onihah city near Jerusalem city, Onihah city near Mocum city, OreMines place near GreatJarediteCity city, OreMines place near NeckOfLand place, OreMines place north of JarediteLandSouthward land, Ramah hill is Cumorah hill, Ramah hill near Ogath place, Ramah hill south of Ripliancum waters, Riplah hill east of Sidon river, Riplah hill near Manti land, Riplah hill near Sidon river, Riplah hill north of Manti land, Ripliancum waters near Cumorah land, Ripliancum waters north of Cumorah hill, Ripliancum waters north of Ogath place, Ripliancum waters north of Ramah hill, SeaEast ocean east of SeaWest ocean, SeaNorth ocean north of SeaSouth ocean, SeaSouth ocean south of SeaNorth ocean, SeaWest ocean west of SeaEast ocean, Sebus waters is in Ishmael land, Sebus waters near Nephi land, Shem city north of Jashon city, Shem city north of Jashon land, Shem land north of Jashon city, Shem land north of Jashon land, Shemlon land borders Lemuel city, Shemlon land near Alma valley, Shemlon land near Amulon land, Shemlon land near Ishmael land, Shemlon land near Middoni land, Shemlon land near Nephi city, Shemlon land near Nephi land, Shemlon land near Shilom land, Shemlon land near Shimnilom city, Shemlon land north of Shimnilom city, Sherrizah tower near Desolation2 city, Sherrizah tower near Moriantum place, Shilom city near Nephi land, Shilom land borders Lehi-Nephi city, Shilom land borders Lehi-Nephi land, Shilom land borders Nephi land, Shilom land near Alma valley, Shilom land near Amulon land, Shilom land near Ishmael land, Shilom land near Lemuel city, Shilom land near Middoni land, Shilom land near Nephi city, Shilom land near Nephi land, Shilom land near Shemlon land, Shilom land near Shimnilom city, Shilom land south of HillNorthOfShilom hill, Shim hill is in Antum land, Shim hill near Ablom place, Shim hill near Boaz city, Shim hill near Desolation2 city, Shim hill near Desolation2 land, Shim hill near Jordan city, Shim hill near Teancum city, Shim hill north of Zarahemla land, Shimnilom city near Ishmael land, Shimnilom city near Lemuel city, Shimnilom city near Middoni land, Shimnilom city near Nephi city, Shimnilom city near Shemlon land, Shimnilom city near Shilom land, Shurr valley borders Corihor valley, Shurr valley is in Corihor land, Shurr valley near Comnor hill, Sidom land near Ammonihah land, Sidom land near Noah land, Sidon river borders Manti land, Sidon river borders Zarahemla city, Sidon river borders Zarahemla land, Sidon river east of Hermounts wilderness, Sidon river east of Melek land, Sidon river east of Zarahemla city, Sidon river east of Zarahemla land, Sidon river near Amnihu hill, Sidon river near Gideon land, Sidon river near Gideon valley, Sidon river near Hermounts wilderness, Sidon river near Manti land, Sidon river near Riplah hill, Sidon river near Zarahemla city, Sidon river west of Amnihu hill, Sidon river west of Gideon city, Sidon river west of Gideon valley, Sidon river west of Riplah hill, Sidon river west of SouthWilderness place, SidonHead place borders SouthWilderness place, SidonHead place

is in Manti land, SidonHead place near Antiparah city, SidonHead place near WestSea sea, Siron land near Antionum land, SouthWilderness place borders SidonHead place, SouthWilderness place east of Sidon river, SouthWilderness place near Manti land, SouthWilderness place north of Manti land, SouthWilderness place south of WestSea sea, Teancum city is in WhereNephitesDestroyed place, Teancum city near Antum land, Teancum city near Desolation2 city, Teancum city near Desolation2 land, Teancum city near Jordan city, Teancum city near Shim hill, WatersOfMormon fountain distance Helam city, WatersOfMormon fountain is in Mormon land, WestSea sea borders Bountiful land, WestSea sea borders CityBySeashore city, WestSea sea borders Desolation land, WestSea sea borders Hagoth place, WestSea sea borders NarrowPass place, WestSea sea borders NeckOfLand land, WestSea sea near Bountiful land, WestSea sea near EastSea sea, WestSea sea near SidonHead place, WestSea sea north of Antiparah city, WestSea sea north of Cumeni city, WestSea sea north of Judea city, WestSea sea north of Manti land, WestSea sea north of SouthWilderness place, WestSea sea north of Zeezrom city, WestWilderness land near Nephi land, WestWilderness land west of Nephi land, WhereNephitesDestroyed place contains Boaz city, WhereNephitesDestroyed place contains Desolation2 city, WhereNephitesDestroyed place contains Teancum city, WhereNephitesDestroyed place west of Ablom place, WhereSeaDividesLand feature borders GreatJarediteCity city, WhereSeaDividesLand feature borders NeckOfLand land, WhereSeaDividesLand feature is LineBountifulDesolation passage, Zarahemla city borders NarrowStrip wilderness, Zarahemla city borders Sidon river, Zarahemla city distance Alma valley, Zarahemla city distance Nephi city, Zarahemla city near Gideon valley, Zarahemla city near Hermounts wilderness, Zarahemla city near Sidon river, Zarahemla city southeast of Hermounts wilderness, Zarahemla city west of Gideon city, Zarahemla city west of Gideon valley, Zarahemla city west of Sidon river, Zarahemla land borders Ammonihah land, Zarahemla land borders Minon land, Zarahemla land borders NarrowStrip wilderness, Zarahemla land borders Sidon river, Zarahemla land is in JarediteLandSouthward land, Zarahemla land near Amnihu hill, Zarahemla land near EastWilderness travel route, Zarahemla land near Gideon city, Zarahemla land near Gideon land, Zarahemla land near Gideon valley, Zarahemla land near HillManti hill, Zarahemla land near Melek land, Zarahemla land north of Minon land, Zarahemla land north of Nephi land, Zarahemla land separated by Nephi wilderness, Zarahemla land south of Angola city, Zarahemla land south of Antum land, Zarahemla land south of Bountiful land, Zarahemla land south of David land, Zarahemla land south of Hagoth place, Zarahemla land south of Manti land, Zarahemla land south of Moron land, Zarahemla land south of Shim hill, Zarahemla land west of Antionum land, Zarahemla land west of EastWilderness travel route, Zarahemla land west of Gideon land, Zarahemla land west of Sidon river, Zeezrom city borders Cumeni city, Zeezrom city borders Manti city, Zeezrom city is in BordersOfNephites feature, Zeezrom city near Antiparah city, Zeezrom city near CityBySeashore city, Zeezrom city near Judea city, Zeezrom city south of Antiparah city, Zeezrom city south of WestSea sea

⇩ 3.2 The Methodology

Section Revised: 14 April 2024

The most obvious question to ask is: Why do I think the Zarahemla model of geography for the Book of Mormon is more correct than previous efforts that have been made? The answer is: I am not guessing! For example, there are 34 relationship clues for the land & city of Nephi and 776 relationship clues overall for the 141 locations in the text of the Book of Mormon — many of which affect 2 or more locations at the same time. In short, it is far too complicated to keep all these constraints in mind when pinning a location on the map. Without a knowledge of databases and how to write the software programs to validate all the constraints, it is not possible to review all the possibilities. Another major problem with the traditional approach is the assumptions that are made. They are not written down and formalized. They too need to be validated. These assumptions include how the text is interpreted and how the land topography is to be interpreted. So, the reason I say I am not guessing is because for each Book of Mormon location I follow a computer enhanced fixed methodology that leads to the result. It is not a guess. It is data analytics. If the Book of Mormon was not totally consistent about its geography then the methodology I use would quickly expose that.

The Methodology is the systematic application of procedures used to create the components of the Logical Model and the Physical Model. The methodology outlined below was used to construct a Logical Model of Book of Mormon geography AND the Zarahemla Model Google map of the Book of Mormon. Yes, the Logical Model was actually created in it's entirety first, then the Physical Model was afterwards created. After the initial construction of a Physical Model, subsequent iterative improvements always start with the Logical Model first.

Definitions:

1. **Entity**: A named or described geographical reference in the Book of Mormon.
2. **Entity Relationships**: How one entity relates to another. Example relationships: "is near to", "borders", "is a", "is located", etc
3. **Entity Relationship Nomenclature**: A set of terms and symbols that help describe the Entity Relationships (see Section 3.5 Entity Relationship Table).
4. **Rule of Interpretation**: A working theory on the meaning of Book of Mormon words or phraseology. Used when building the Logical Model. Example: The phrase "round about" indicates "circuitous or indirect, as a road, journey, method, statement or person."
5. **Rule of Application**: A guiding principle used when constructing the Physical Model. Example: When compatible with Entity Relationships, cities and features are placed along navigable rivers or water ways, especially near where the mouth of the river empties into a lake or sea or where two rivers meet, but not in river flood plains.
6. **Logical Model** = Entities + Entity Relationships + Rules of Interpretation.
7. **Physical Model** = Maps consistent with: Logical Model + Rules of Application.
8. **Entity Relationship Table**: The working list of all the entities and their relationships and presented with the Entity Relationship Nomenclature. For each Entity the table includes scripture citations, Entity-to-scripture cross references, Rules of Interpretation, Rules of Application, maps/graphics, and commentary. The components in the Entity Relationship Table referring to the Physical Model are for convenience in constructing the Physical Model. Originally, the Physical Model references were added only after the all the Entity Relationships were first defined.

Methodology:

1. The Entity Relationships (Section 3.5 Entity Relationship Table) are created by examining only the text of the Book of Mormon. The information that is contained within the text is extracted and put into a standardized machine readable format. The Logical Model defines a set of constraints for the Physical Model and never vice-versa. The goal is to totally compartmentalize the logical from the physical and deal with the logical first. This helps reduce bias and simplifies the overall tasks.
2. For the Logical Model, formalize a set of Rules of Interpretation. If a Rule conflicts with any Entity Relationship, then it is changed or removed. "Rules" are working theories. A Rule of Interpretation is not made invalid simply because it is not "proven" (it is a theory) or because it does not work with a given map - because a Physical Model map is never the source information for the Logical Model. In other words, Rules are working theories that guide research. The process is known as "Inference to the Best Explanation" and uses both Rules of Application and Rules of Interpretation to guide inferences. A Rule of Interpretation may be replaced by a better Rule. A Rule of Interpretation is removed if it is found to be conflicting with an Entity Relationship.
3. For the Logical Model, define every known geographical Entity in the Book of Mormon. Leave nothing out. Every scrap of information is useful, contributes towards the whole, and must not be overlooked. This also eliminates the bias that comes of leaving things out intentionally.
4. For the Physical Model create a list of Rules of Application. Entities are first placed on the Physical Model map to be consistent with the Entity Relationships Table and, secondarily, according to the Rules of Application. See Section 4.1 Building the Physical Model.
5. To ensure consistency, the Entity Relationship table is parsed and the contents are placed into a database. Then a program is run to scan the database looking for any inconsistencies and also implied relationships that should be added. The results of the scan is used to validate the table and ensure updates to the table are appropriate.

The database is programmatically examined to insure data integrity. At a macro level (not fully detailed here) there five processes that check for:

1. **Relationship Compatibility:** Each relationship must be compatible with other relationships. For example, if A borders B and B borders A then that is compatible and consistent. However, if A borders B and B is two days travel from A then that is not consistent and it is reported as a Relationship Compatibility error.
2. **Implied Relationships Missing:** If the text of the Book of Mormon says that A is north of B, then we also know that B is south of A. In this example, the Book of Mormon does not say that B is south of A explicitly but it says so implicitly. Implicit relationships are just as valid as explicit relationships, however it is easy to overlook them. Therefore the Implied Relationships Test scans the database and reports any implied relationships that are missing.
3. **Rules are Complementary:** Each geographical relationship has a source, a relation and a target. Optionally, Rules of Interpretation and Rules of Application can be attached to the relationship. If there is an explicit relationship, then complimentary rules should apply to the implicit relationship as well. Most rules are complement to themselves but some rules are complementary to other rules. For example, a travel rule for upstream travel between two locations would be complemented by a rule for downstream travel. The two rules are different but complement each other. This test validates that the rules between an explicit relationship and an implied relationship are complementary and compatible.
4. **Directional Compatibility:** Using the GPS coordinates for each physical location, the Physical Model is checked against the Logical Model for compatible cardinal directions. For example, if the Logical Model says A is north of B then the cardinal direction is calculated from the GPS coordinate of A vs B to verify that the Physical Model conforms to the Logical Model. If, for example, the GPS coordinates of the Physical Model say that A is east of B then a Directional Compatibility error is reported.
5. **Distances Compatibility:** Using the GPS coordinates for each physical location, the Physical Model is checked against the Logical Model for Distances Compatibility. For example, if the Logical Model says A is eight days travel to B then the Book of Mormon distance in miles is calculated based on the applicable Rules of Application and compared to the actual map distance (using google earth map tracing). Discrepancies beyond 25% of the expected distance are reported as a Distances Compatibility error.
6. Test the result! This is done by reading the Skousen "Earliest Text" version of the Book of Mormon, including punctuation revisions outlined for Alma 22 (see Section 4.2 Mormon's Dissertation on Book Of Mormon Lands) and with the Physical Model map "in hand". Each reference to Book of Mormon geography, while reading and comparing to the map, must be understandable, plausible and non-contradictory to the reader.

Nomenclature:

There are several different varieties of Entity Relationship modeling, which was originally invented for modeling business processes. My version of ER modeling is adapted for the task of defining geographical entities for the Book of Mormon Logical Model. Here are some samples and explanations of the notation used:

Examples:

‖ [**Zarahemla**]{city} ⇒ <borders> ⇒ [**Sidon**]{river[14,16,18]>

⇆[**Antum**]{land} ⇒ <near> ⇒ [**Teancum**]{city[1,2]}

∑ [**Alma**]{valley}~[**Zarahemla**]{city} ⇒ <distance> ⇒ {12 days[2]} ≈ IR4 AR7

1. Square brackets [ ] specify the Entity Name, which is a geographical proper noun or feature. The Entity Name must include a Type in curly brackets, except when associating a Type with an Entity for the first time. For each Relationship line, the first Entity is the Object Entity and the second Entity is the Target.

2. The Object is followed by a Relationship in angle brackets < >. Relationships are separated from Entities and Types by a ⇒ operator which means "indicates". Following the Relationship operator is the Target.

3. The Relationship operator is followed by the Target which is a Type in curly brackets { } or another Entity Name and Type in square brackets and curly brackets [ ]{ }. The cardinality is normally 1 to 1 but if 1 to N then additional Targets are simply added on the end. Target Types may also have numeric superscripts which reference specific scripture citations.

4. As a special case, distances are specified between two entities with the distance operator ~. And finally, the entire Relationship line may optionally be suffixed with the "according to" operator of ≈ following by the Interpretation or Application rule number, prefixed with an IR or AR.

5. The first character is a symbol representing the Relationship Type. The relationship type symbols are:

   ‖ Borders
   ➢ Cardinal Direction
   ⊙ Contains
   ⊗ Destroyed
   ∑ Distance
   ≡ Equivalence
   ↦ Has
   ⌢ Has not
   ⇆ Near To

6. Each Entity name, as shown above, is also highlighted with a color tint, indicating **early Nephite** (Reign of Judges), **late Nephite**, **Jaredite**, or **land feature**.

⇩ 3.3 Rules of Interpretation

Section Revised: 29 February 2024

Rules of Interpretation are set of Rules (postulates) governing how the text of the Book of Mormon is interpreted. They are working theories, not facts, on how to best read the Book of Mormon as regards to geographical references. To be accepted and remain valid, a Rule must be unanimously consistent with the ER Table — and thus, the text of the Book of Mormon itself. If not, then the Rule is changed or removed.

Rule	Description	Comments	Examples

IR1	When a modern place-name is associated with an ancient place-name in scripture then that association is always honored.	We have two examples in scripture (see below) and many more in the writings of Joseph Smith and other modern prophets. For the many examples, see all of Section 2, and especially Section 2.2 The Book of Mormon in North America. This rule for scripture applies in two direct cases in the Book of Mormon: Cumorah and Zarahemla:

REASON:
I believe in holy scripture. I follow it as the rod of truth, exactly the same as it is expressed by Joseph Field Smith:

... the Standard Works of the Church are the measuring rods the Lord has given us by which we are to measure every doctrine, every theory and teaching, and if there is anything that does not conform to that which is given to us in the revelations, we do not have to accept it. Whether I say it or anyone else says it, whether it comes through the philosophy of men, or whenever a statement is made, that is in conflict with what the Lord has revealed, you know what course

Doctrine and Covenants 128
20 And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets--the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book! The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light! The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times!.

Doctrine and Covenants 125
2 Verily, thus saith the Lord, I say unto you, if those who call themselves by my name and are essaying to be my saints, if they will do my will and keep my commandments concerning them, let them gather themselves together unto the places which I shall appoint
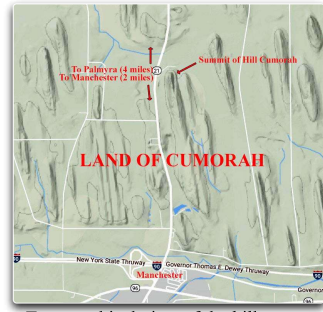
Topographical view of the hill Cumorah.
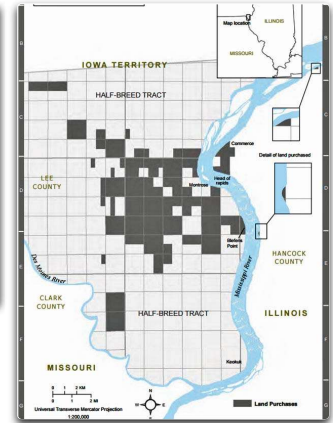
1839. The Church had a lot of land holdings in the land and city of Zarahemla before the trek west.

⇩ 3.4 Rules of Application

Section Revised: 29 February 2024

Rules of Application are a set of Rules (postulates) governing how the Physical Model is built after the Entity Relationships have been considered. They are working theories, on how topography, trade routes, distances, borders and other physical features are considered when constructing a map based on the Entity Relationships.
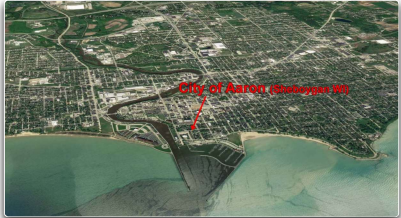
Rule	Description	Comments	Examples
AR1	When compatible with Entity Relationships, cities and features are placed along navigable rivers or water ways, especially near where the mouth of the river empties into a lake or sea or where two rivers meet, but not in river flood plains.	This has always been true of all civilizations, for travel, trade, and defense, especially in the era before mechanized transportation.	New York City, Chicago, Detroit, St Louis, Los Angeles.
AR2	Water means everything and is the first and primary source of consideration when placing cities and lands. For large cities, water had to be close by since it had to be carried for washing, drinking, and cooking. Water was also essential for travel and trade. Therefore, cities, lands, and travel routes are strategically placed on lakes and rivers as a first choice. This also applies to exploration, military travel, migrations, and missionary journeys in the Book of Mormon.	This follows logically from AR1. Anciently rivers were the great highways. When armies travel on land, they still follow rivers because they need to live off the land where there is game and water for men and draft animals. Rivers are the best way to provide provisions, reinforcements, communications, and evacuation for the wounded. Additionally, the alluvial plains are flat for ease of travel and building roads. Rivers typically lead naturally to populated areas that need defending. On topographical maps the alluvial plains of large rivers are very visible. This is notable for the Missouri, Mississippi, Illinois, and Ohio rivers.	
AR3	Present day cities, towns, or features serve as a positive indicator of	Besides AR1, there are a variety of complicated factors in choosing land for a	

	appropriate placements.	city, including the lay of the land, the depth of water channels, the quality of the soil, and how militarily defensible the location is. These factors did not vary much between the early settlers in America and the ancient Nephites.	
AR4	Book of Mormon "lands" are located in the areas between the rivers so that the rivers serve as the natural borders.	Just like in modern times where large rivers form state boundaries, it would have been the same in Nephite times, only more so, because their "lands" were smaller than our states in the region of the midwest.	
AR5	Sites with archaeological remains are preferred as likely Book of Mormon sites if they are compatible with the Logical Model.	Using archaeology is important but always a secondary consideration when compared to the Book of Mormon text.	
AR6	Average civilian travel marching	Distances in the Book of Mormon is	So, for example, a 10 day journey is 10*8*1.5 = 120

⇩ 3.5 Entity Relationship Table

Section Revised: 14 April 2024

Entity Relationships for geography are represented with a nomenclature as defined in Section 3.1.2 Entity Relationship Nomenclature. An Entity Relationships distills the textual information from the Book of Mormon into a discrete standardized form that can be easily analyzed. Entity Relationship definitions come from the Book of Mormon text according based on the Rules of Interpretation (Section 3.3 Rules of Interpretation).

Period : Relationships	Notes	References
Reign of the Judges [91 BC to 30 AD] : Aaron ≡ [**Aaron**] ⇒ <is> ⇒ {city^{1,2}} ≈ AR1 AR3 ≡ [**Aaron**] ⇒ <is> ⇒ {land^2} ∥ [**Aaron**]{city} ⇒ <borders> ⇒ [**EastSea**]{sea^2} ≈ AR1 AR3 ↩[**Aaron**]{city} ⇒ <near> ⇒ [**Moroni**]{city^2} ∥ [**Aaron**]{land} ⇒ <borders> ⇒ [**Nephihah**]{land^2} ≈ IR7 ∥ [**Aaron**]{land}} ⇒ <borders> ⇒ [**Moroni**]{land^2} ≈ IR7 ∑ [**Aaron**]{city}~[**Ammonihah**]{city} ⇒ <distance> ⇒ {20 days^1} ≈ AR6 AR8 AR9 AR10 D451 AR1 AR3 AR6 AR8 AR9 AR10 D451	The key verse is Alma 50:13-14 which gives information on the coastal cities along the "east sea"/Lake Michigan, and indicates the relative order of the cities which are from bottom to top: (1) Moroni; (2) Nephihah; and (3) Aaron (Lehi comes later). Since both Moroni and Nephihah are specified as bordering the East Sea, then Aaron which borders both Moroni and Nephihah would also border the East Sea. Note that these cities are founded and populated as part of a pre-determined plan by Moroni. Modern City Location: Sheboygan, Wisconsin. Geolocation: N 43° 45' 2.64", W 87° 42' 52.88" Placement Rational: There are five Nephite cities described as being on the borders of the east sea. The seas in the Book of Mormon are relative in direction to each other. From the perspective of the West Sea (Lake Superior) the East Sea (Lake Michigan/Huron) is more east than south and the Book of Mormon rarely uses intermediate directions. Thus it is the East Sea. It also happens to be east of Zarahemla but that is of no significance to its named cardinal direction. Lake Michigan/Huron is really the only choice for the East Sea and Lake Michigan/Huron is a good choice. It fits perfectly. We also know from the Book of Mormon what the relative placement is for three cities on the south end of the East Sea. Aaron is above (north), Nephihah in the middle and Moroni on the bottom (south). So then the final placement for city names on the map is to match the major rivers which empty into Lake Michigan. Water being the all important consideration then – as it is now. The lands are determined by placing the cities in the center by the sea and assigning the lands in a more or less equidistant manner vertically. I also have the lands going from 20-30 miles inland which is an arbitrary guess that looks good on a map and fits with interior lands described in the Book of Mormon. These interior lands are the East Wilderness, Antionum and Jershon.	1. Alma 8:6-13 2. Alma 50:7-9,13-14 Aerial view of Aaron and other Nephite cities on the west coast of Lake Michigan (looking west). Up close view of the site for Aaron. Typically, the location for cities is where rivers and lakes meet. The Sheyboygan river is visible. Route of Alma traveling from Ammonihah to Aaron (red line).
Jaredite Era [~2170 BC to ~550 BC] : Ablom	Ablom is a Jaredite location associated with a Nephite location. It is stated as being east of "where the Nephites were destroyed". This	1. Mormon 1:1-5 2. Mormon 4:1-3,6-23 3. Ether 7:5,6,15-17

$\equiv$ [**Ablom**] $\Rightarrow$ <is> $\Rightarrow$ {place^3} $\approx$ AR3 AR1

$\parallel$ [**Ablom**]{place} $\Rightarrow$ <borders> $\Rightarrow$ {seashore^4} $\approx$ AR1

➤[**Ablom**]{place} $\Rightarrow$ <east of> $\Rightarrow$ [**WhereNephitesDestroyed**]{place^{2+4}}

↰[**Ablom**]{place} $\Rightarrow$ <near> $\Rightarrow$ [**Antum**]{land^{1+4}}

↰[**Ablom**]{place} $\Rightarrow$ <near> $\Rightarrow$ [**Desolation2**]{land^{2+3+4}}

↰[**Ablom**]{place} $\Rightarrow$ <near> $\Rightarrow$ [**Shim**]{hill^4}

AR1 AR3

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statement is **not** referring to the final battle at Cumorah (which hasn't been mentioned yet) but rather to the Bountiful/Desolation area where the war was originally lost (see also Section 4.8.1 Retreat from Zarahemla to Desolation). This, along with topography, makes it easier to identify. Thessalon Ontario is the best candidate and it has a natural topography for shipping and trade.

Modern City Location: Thessalon, Ontario, Canada. Geolocation: N 46° 15' 17.961", W 83° 33' 59.617"

Placement Rational: In abridging the Jaredite record, Mormon describes Ablom as being east of where the Nephites were destroyed, which was in the land of Desolation. This was written before Cumorah, so Mormon is referring to the battles in Desolation where the war was lost. Later, Cumorah was a last stand gathering of Nephites that the Lamanite king allowed, as it furthered his goal of Nephite extinction. So, considering that the Desolation battles took place on St Joseph Island – east of there we have Thessalon Ontario as by far the most prominent candidate based on the topography. There is a nearly 2 mile long jetty that projects into Lake Huron and terminates at Lighthouse Point. Adjacent to the jetty is the 200 foot wide Thessalon River, that empties into Lake Huron. These are the kind of land features that would attract a settlement anciently, just as it does today. Ablom is fairly close to the Jaredite capital city and so was probably more populated in Jaredite times than in Nephite times or modern times.

4. Ether 9:3
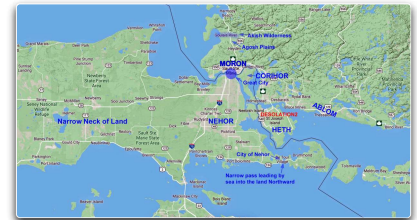
The land of Ablom, east of Desolation.
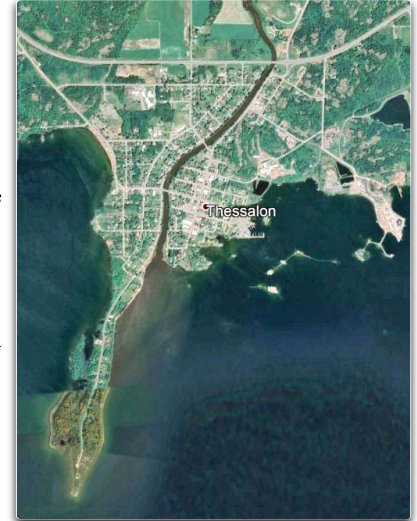
Thessalon Ontario Canada, proposed to be in the land of Ablom.

Jaredite Era [~2170 BC to ~550 BC] : Agosh

$\equiv$ [**Agosh**] $\Rightarrow$ <is> $\Rightarrow$ {plains^1} $\approx$ AR3

↰[**Agosh**]{plains} $\Rightarrow$ <near> $\Rightarrow$ [**Akish**]{wilderness^1} $\approx$ IR4 AR3 AR4

AR3 AR4 IR4

The plains of Agosh are mentioned in the Book of Mormon narrative that describes the last battles of the Jaredite civilization. There is enough detail in this part of the book of Ether to determine a good location for the plains of Agosh. The location for Agosh is tied closely to the wilderness of Akish. See **Akish** and the Goulais River. See also Section 4.9.2. Since Agosh is close to Akish, if one accepts the location of Agosh then there is only one possible location available for Akish and it is a very good fit.

Modern Place Location: South of Goulais River, Ontario, Canada. Geolocation: N 46° 42' 02.9",W 84° 23' 24.6"

Placement Rational: This spot is chosen for the Plains of Agosh based primarily on the topography of the region and it depends on being in close proximity (only 15 miles north) to the throne city of the Jaredites. The Jaredite wars were all about gaining power and they placed great weight on who actually sat on the throne and so it appears the strategy for war included possession of the capital city (the unnamed "great city" of the Jaredites) where the throne was located, so the armies were often near the throne, attacking or defending. The great city of the Jaredites is placed at or near Ste. Sault Marie Ontario where the flow of traffic from Lake Superior to Lake Huron/Michigan was then (and is now) controlled. If all of this is correct then the plains area south of the Goulais river wilderness and north of the Great City is the most likely candidate for the plains of Agosh. The land of the Jaredites was described by the Nephites as being devoid of timber due to the large population of Jaredites who had cleared all of the land. So today, the Plains of Agosh are timbered again but

1. Ether 14:3-16
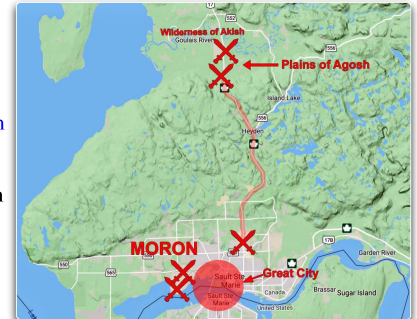
The plains of Agosh, vis-a-vis land of Moron.

The plains of Agosh close-up.

anciently were cleared off and suitable for large armies to face off with each other. So, in summary, there are four main reasons to choose this spot:

1. Close to the Great City (15 miles) where the throne was located.
2. Flat land or plains, cleared of timber at the time of the Jaredites.
3. Borders a wilderness area (bottomlands of the Goulais River) that is mentioned.
4. Close to the seashore (of Lake Superior) which is mentioned.

There is no other place anywhere near Ste. Sault Marie Ontario that meets these criteria.

Jaredite Era [~2170 BC to ~550 BC] : Akish

$\equiv$ [**Akish**] $\Rightarrow$ <is> $\Rightarrow$ {wilderness[1]} $\approx$ IR4 AR3

$\leftrightarrows$[**Akish**]{place} $\Rightarrow$ <near> $\Rightarrow$ {seashore[1]} $\approx$ AR1

$\odot$[**Akish**]{wilderness} $\Rightarrow$ <is in> $\Rightarrow$ [**Desolation**]{land[1]} $\approx$ IR4 AR1 AR3

$\leftrightarrows$[**Akish**]{wilderness} $\Rightarrow$ <near> $\Rightarrow$ [**Agosh**]{plains[1]} $\approx$ IR4 AR3 AR4

$\leftrightarrows$[**Akish**]{wilderness} $\Rightarrow$ <near> $\Rightarrow$ [**Moron**]{land[1]} $\approx$ IR4 AR3

AR1 AR3 AR4 IR4

To make a placement for Akish one has to find a large river near Moron that provides a distinct wilderness floodplain (see IR4 in Section 3.3 Rules of Interpretation) that can sequester an army for two years (food, water, and supplies are easier to obtain near a river). The river that fits this description is the Goulais River which is only about 10 miles north of Moron. Not only is the Goulais the largest river near Moron but it also has very distinct flood plain (wilderness) with broad plains (Agosh) to the south of it and also a seashore where it empties into the West Sea (Lake Superior). The addition of the plain and the seashore nearby make this placement for Akish a perfect fit.

Modern Place Location: Goulais River bottom lands, Ontario, Canada. Geolocation: N 46° 43' 25.4", W 84° 23' 22.3"

Placement Rational: This spot is chosen for the Wilderness of Akish based primarily on the topography of the region since it borders the Plains of Agosh. See placement note for the Wilderness of Akish.

So, in summary, there are three reasons to choose this spot:

1. Close to the Great City (15 miles) where the throne was located.
2. Borders the Plains of Agosh.
3. It fits perfectly as is and there are no other candidates to consider.

There is no other place anywhere near Ste. Sault Marie Ontario that meet these criteria.

1. Ether 14:3-16

The wilderness of Akish, vis-a-vis land of Moron.

The wilderness of Akish close-up.

Hwy 17 about halfway between Moron and Akish show rugged land not suitable for farming or maneuvering for battle. In Jaredite times it was completely denuded of trees as was the plains of Akish. See Helaman 3:5-10.

Reign of the Judges [91 BC to 30 AD] : Alma

$\equiv$ [**Alma**] $\Rightarrow$ <is> $\Rightarrow$ {valley[3]} $\approx$ AR3

$\leftrightarrows$[**Alma**]{valley} $\Rightarrow$ <near> $\Rightarrow$ [**Amulon**]{land[3]} $\approx$ IR6

$\leftrightarrows$[**Alma**]{valley} $\Rightarrow$ <near> $\Rightarrow$ [**Shemlon**]{land[3]} $\approx$ AR3

$\leftrightarrows$[**Alma**]{valley} $\Rightarrow$ <near> $\Rightarrow$ [**Shilom**]{land[3]}

$\sum$ [**Alma**]{valley}~[**Helam**]{city} $\Rightarrow$ <distance> $\Rightarrow$ {1 day[2,3]} $\approx$ IR4 IR6 AR10 D6.5

$\sum$ [**Alma**]{valley}~[**Zarahemla**]{city} $\Rightarrow$ <distance> $\Rightarrow$ {12 days[3]} $\approx$ IR4 IR6 AR10 D207

$\sum$ [**Alma**]{valley}~[**Nephi**]{city} $\Rightarrow$ <distance> $\Rightarrow$ {2 days[1+,3]} $\approx$ IR4 IR6 IR10 AR10 D19

IR4 IR6 IR10 AR3 AR10 D6.5 D207 D19

Alma, placed at Valmeyer, Illinois, is north of Helam towards Nephi because Amulon, Shilom and Shemlon are also mentioned as being in the vicinity, and they are also on the east side of the Sidon/Mississippi, across from Nephi. Alma's group "departed in the wilderness", meaning they traveled the river from Helam (see IR4) to the valley of Alma.

The city of Valmeyer was named after a German immigrant named Val-Meyer who first settled there. The name means: "The valley of the Meyers". Alma is placed at the original location of Valmeyer. After the Great Flood of 1993 the residents of the old Valmeyer decided to relocate the town two miles to the east on higher ground and the town was rebuilt. The original location is still an important location for rail traffic.

Placement Rational: Alma's group "departed

1. Mosiah 22:15-16
2. Mosiah 23:35-39
3. Mosiah 24:1-2,19-25

Map showing the valley of Alma, and neighboring locations.

in the wilderness", meaning they followed the flat river bottom areas (see Section 3.2 Rules of Interpretation) from Helam. The distance from Helam to the valley of Alma shown is 10.39 miles. This distance is only one half days travel by land according to AR7, but some extra time should be added for the river crossing too.

After thus narrowing it down, the topography indicates a prospective location of original site of Valmeyer Illinois. From the Valley of Alma to the land of Zarahemla we have a distance given as 12 days, so this can help validate the location. Since they are fleeing the Lamanites, we utilize Rule of Application AR7. This yields the following formula and distance: 12 days x 8 hrs/day x 2.5 mph = 240 miles. The actual distance to Zarahemla following today's Mississippi is 230 miles so that shows the placement for the Valley of Alma is well within the constraints of AR7.

Modern City Location: Old Valmeyer, Illinois. Geolocation: N 38° 18' 32.5", W 90° 16' 41.4"
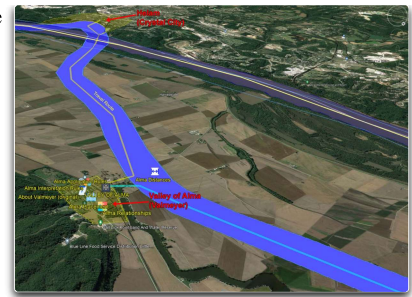
Aerial view of the valley of Alma, and in the background, the city of Helam. The distance from Helam to the valley of Alma shown is only 6.5 miles.
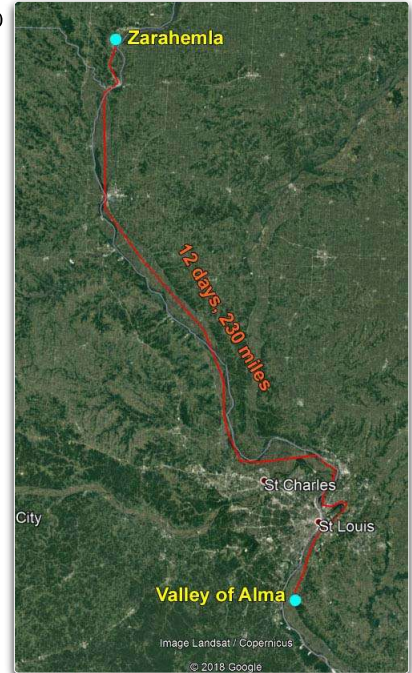
Path plotted from from valley of Alma to the city of
Zarahemla is 230 miles in 12 days which is about right according to AR7 in Section 3.4 Rules of Application.

Reign of the Judges [91 BC to 30 AD] : Ammonihah

$\equiv$ [**Ammonihah**] $\Rightarrow$ <is> $\Rightarrow$ {city^{1,4,6}} $\approx$ AR3

$\equiv$ [**Ammonihah**] $\Rightarrow$ <is> $\Rightarrow$ {land^{1,3,5,6}}

$\leftrightarrows$[**Ammonihah**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Noah**]{city^6}

$\leftrightarrows$[**Ammonihah**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Noah**]{land^{4,6}}

$\succ$[**Ammonihah**]{city} $\Rightarrow$ <north of> $\Rightarrow$ [**Melek**]{land^1}

$\odot$[**Ammonihah**]{city} $\Rightarrow$ <is in> $\Rightarrow$ [**BordersOfNephites**]{feature^{6+7}}

$\sum$ [**Ammonihah**]{city}~[**Melek**]{land} $\Rightarrow$ <distance> $\Rightarrow$ {3 days^1} $\approx$ AR10 D86

$\sum$ [**Ammonihah**]{city}~[**Aaron**]{city} $\Rightarrow$ <distance> $\Rightarrow$ {23.5 days^2} $\approx$ AR6 AR8 AR9 AR10 D451

$\parallel$ [**Ammonihah**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Zarahemla**]{land^5} $\approx$ AR4

$\leftrightarrows$[**Ammonihah**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Noah**]{land^6}

$\leftrightarrows$[**Ammonihah**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Sidom**]{land^3} $\approx$ IR6

$\leftrightarrows$[**Ammonihah**]{land} $\Rightarrow$ <near> $\Rightarrow$ {wilderness side borders^{1,4,6}} $\approx$ IR4

$\succ$[**Ammonihah**]{land} $\Rightarrow$ <north of> $\Rightarrow$ [**Melek**]{land^1}

IR4 IR6 AR3 AR4 AR6 AR8 AR9 AR10 D86 D451

See D86 for the distance from Melek to Ammonihah.
The scriptures refer to the "borders on the wilderness side" as to where the Lamanites came from to attack the city. In the Book of Mormon "borders" are usually rivers and "wilderness" is usually river flood plains. The best match is the Hawkeye Wildlife Management Area which is three miles east of the site selected for Ammonihah. The location of Ammonihah is on the Iowa River, which is backed up by the Coralville Dam to be much higher than it was in ancient times. The city of Noah is placed eight marching miles from the city of Ammonihah.

Placement Rational: Ammonihah is placed where it is for three reasons - The location chosen almost surrounds the city with water which is advantageous for consumption, travel, and defense. It is the best location in these regards. It is also close to the Hawkeye Wildlife Management Area which could be the borders on the wilderness side from where the Lamanites attacked (by water) the first time. At 86 miles from Mulek, it fits within the AR10 distance constraint of 96 miles.

Modern City Location: Coralville, Iowa.

1. Alma 8:6-7
2. Alma 8:6-13
3. Alma 15:1
4. Alma 16:2-3
5. Alma 25:2
6. Alma 49:1-3,10-14
7. Helaman 1:19,26

Cities of Ammonihah and Noah relative locations to other nearby lands and cities.

Geolocation: N 41° 41' 37.5", W 91° 35' 41.3"
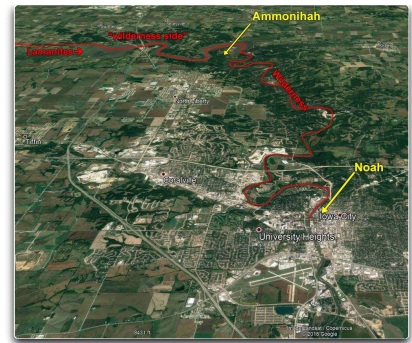
View is from the east. Ammonihah is placed on the flat ground close to the Iowa River on the right (north).
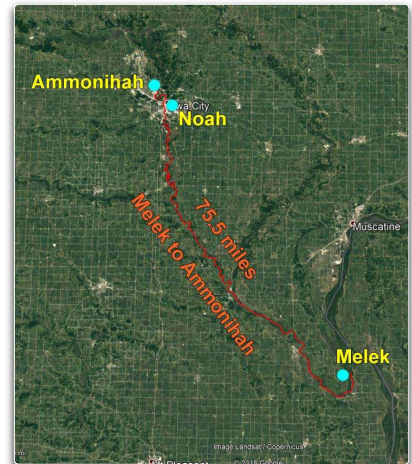
Ammonihah is 75.5 miles (3 days) from Melek along the Iowa River.

View is looking south onto the Iowa River from Highway IA 22.

Route of Alma traveling from Ammonihah to Aaron (red line).

Reign of the Judges [91 BC to 30 AD] : Amulon

$\equiv$ [**Amulon**] $\Rightarrow$ <is> $\Rightarrow$ {land^{3,4}}

↰[**Amulon**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Alma**]{valley^3} $\approx$ IR6

↰[**Amulon**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Helam**]{land^2} $\approx$ IR4 IR6

↰[**Amulon**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Jerusalem**]{city^4} $\approx$ IR6

↰[**Amulon**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Jerusalem**]{land^4} $\approx$ IR6

↰[**Amulon**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Midian**]{land^5} $\approx$ IR6

↰[**Amulon**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Mormon**]{land^4} $\approx$ IR6

↰[**Amulon**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Nephi**]{land^2} $\approx$ IR4 IR6

↰[**Amulon**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Shemlon**]{land$^{1+2,3}$} $\approx$ IR6

➢[**Amulon**]{land} $\Rightarrow$ <south of> $\Rightarrow$ [**Shemlon**]{land^{1+2}} $\approx$ I

The land of Amulon was occupied by the wicked priests of King Noah. It is always referred to as a land and not a city. Later we find that the Amulonites combine with the Lamanites and Amlicites to build the city of Jerusalem. See Section 4.3.4 East of Nephi.

Placement Rational: After the wicked priests of King Noah found the daughters of the Lamanites in Shemlon, the carried them into the wilderness. In other words, they traveled via the river to what we later find is the land of Amulon which is understood to be south of the abduction point in Shemlon because the people of Amulon help found the city of Jerusalem which borders on the land of

1. Mosiah 20:1-7
2. Mosiah 23:30-31,36-39
3. Mosiah 24:1-5,20,21
4. Alma 21:1-2
5. Alma 24:1,5,20

Amulon and nearby cities.

R4

$\hookleftarrow$ [**Amulon**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Shilom**]{land^3} $\approx$ IR6

IR4 IR6

Mormon and is near also to Helam, and thus the valley of Alma.

Modern Land Location: East of Dupo, Illinois. Geolocation: N 38° 31' 17.4", W 90° 14' 06.2"
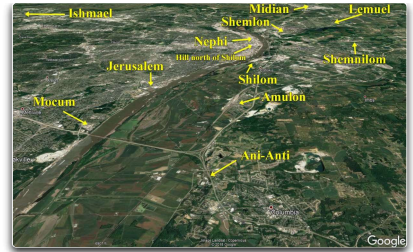
View of Amulon and nearby cities, looking north.

Reign of the Judges [91 BC to 30 AD] : Amnihu

$\equiv$ [**Amnihu**] $\Rightarrow$ <is> $\Rightarrow$ {hill^1}

$\succ$ [**Amnihu**]{hill} $\Rightarrow$ <east of> $\Rightarrow$ [**Sidon**]{river^1}

$\hookleftarrow$ [**Amnihu**]{hill} $\Rightarrow$ <near> $\Rightarrow$ [**Sidon**]{river^1} $\approx$ AR1

$\hookleftarrow$ [**Amnihu**]{hill} $\Rightarrow$ <near> $\Rightarrow$ [**Zarahemla**]{land^1} $\approx$ AR1 A
R3
AR1 AR3

The Hill Amnihu, on the east side of the river across from Zarahemla, the highest point being where the Nauvoo Temple is located today. Note that because of the bend of the river, this location for Amnihu (where the temple is today) is the only location directly east of the river, not to say that other locations that are southeast or northeast could not qualify, only that the temple site, being directly east, uniquely qualifies as the best location. See the battle maps for Section 4.4.2 Amlicite War - Battle of Zarahemla Amlicite War - Battle of Zarahemla. Early Latter-day Saints found ancient mounds, burials and artifacts throughout the Nauvoo area, some of which are still in existance.

Modern City Location: Temple site, Nauvoo, Illinois. Geolocation: N 40° 33' 01.6", W 91° 23' 03.6"

1. Alma 2:14-19

Circa 1845 depiction of the Temple hill (hill Amnihu) looking northeast from the hill Manti across the Sidon/Mississippi to Nauvoo.

Hill Amnihu and relative locations to other nearby lands and cities.

View from Amnihu looking west across the Sidon to Zarahemla.

View of Hill Amnihu and Nauvoo Temple, from the west side of the Mississippi looking directly east.

Reign of the Judges [91 BC to 30 AD] : Ani-Anti

$\equiv$ [**Ani-Anti**]{village} $\Rightarrow$ <is> $\Rightarrow$ {village^1} $\approx$ AR1 AR3

$\sum$ [**Ani-Anti**]{village}~[**Jerusalem**]{city} $\Rightarrow$ <distance> $\Rightarrow$ {<1 day^1} $\approx$ IR6 AR9 D5

$\hookleftarrow$ [**Ani-Anti**]{village} $\Rightarrow$ <near> $\Rightarrow$ [**Middoni**]{land^1} $\approx$ IR6

The description of Aaron's missionary journey provides information regarding Ani-Anti and it's relative location on the west side of the Sidon river. It is consistent with the Logical Model to say that "came over" indicates crossing the river. See Section 4.3.3 Missionary Journeys of Ammon and Sons of

1. Alma 21:2-4,11-12

IR6 AR1 AR3 AR6

Mosiah Missionary Journey which contains a detailed map that allows Ani-Anti to be placed.

Modern City Location: Columbia, Illinois. Geolocation: N 38° 27' 32.6", W 90° 12' 50.4"
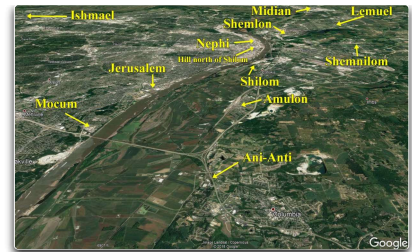
View of Ani-Anti and nearby cities, looking north.

Ani-Anti and nearby cities.

Late History [314 AD to 420 AD] : Angola

$\equiv$ [**Angola**]{city} $\Rightarrow$ <is> $\Rightarrow$ {city[1]} $\approx$ AR1 AR2 AR3

➢[**Angola**]{city} $\Rightarrow$ <north of> $\Rightarrow$ [**Zarahemla**]{land[1]}

➢[**Angola**]{city} $\Rightarrow$ <south of> $\Rightarrow$ [**Joshua**]{land[1]}

🖰[**Angola**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**David**]{land[1]}

AR1 AR2 AR3

This is a new city named at the end of the Book of Mormon narrative. Mormon says the final conflict begins in Zarahemla and that Mormon's army retreats, step by step, to the north countries and end up eventually in the land of Desolation. So given the framework of the Logical Model, it is just a matter of deducing the most logical route from Zarahemla to Desolation to propose locations for Angola, Joshua, and David. The proposed route is to first head north from Zarahemla in the direction of the Mississippi (Sidon) and then north in the direction of the Rock River until reaching Janesville Wisconsin (David), then an overland trip of 60 miles to South Milwaukee (Joshua) and finally, multiple sea trips from Joshua to the narrow passage (Detour Passage) leading to the land and city of Desolation.

Modern City Location: Davenport/Milan, Illinois. Geolocation: N 41° 29' 14.5", W 90° 34' 28.5"

1. Mormon 1:10; 2:1-6

Proposed location of the land Angola and surrounding areas.

View of Angola, David, Joshua. Nephite retreat path to Desolation.

Reign of the Judges [91 BC to 30 AD] : Antionum

$\equiv$ [**Antionum**] $\Rightarrow$ <is> $\Rightarrow$ {land[1,4]} $\approx$ AR4

∥ [**Antionum**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Jershon**]{land[4]}

∥ [**Antionum**]{land} $\Rightarrow$ <borders> $\Rightarrow$ {wilderness south[1]} $\approx$ IR4

⊙[**Antionum**]{land} $\Rightarrow$ <contains> $\Rightarrow$ [**Onidah**]{hill[1,2]}

➢[**Antionum**]{land} $\Rightarrow$ <east of> $\Rightarrow$ [**Zarahemla**]{land[1]}

🖰[**Antionum**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**EastWilderness**]{travel route[1,5]} $\approx$ IR4

🖰[**Antionum**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Siron**]{land[1,3]} $\approx$ IR4 IR6

🖰[**Antionum**]{land} $\Rightarrow$ <near> $\Rightarrow$ {seashore[1]}

➢[**Antionum**]{land} $\Rightarrow$ <south of> $\Rightarrow$ [**Jershon**]{land[1,4]}

↪[**Antionum**]{land} $\Rightarrow$ <has> $\Rightarrow$ {gathering place[1,2,4]}

↔[**Antionum**]{land}~[**Manti**]{land} $\Rightarrow$ <separated by> $\Rightarrow$ {wilderness[4]} $\approx$ IR4

IR4 IR6 IR8 AR4

Antionum is a vast swath of land that lies between the Illinois river on the south and east and to the Mississippi on the west - basically the land between Nauvoo and Peoria Illinois but then it turns east and extends further towards lake Michigan. In Book of Mormon times, during the Reign of the Judges Antionum was the land of the Zoramites. Coming up the Illinois river (wilderness south) was a common invasion route for the Lamanites. This area was frequently mentioned in the military campaigns of "captain" Moroni. A place where the Zoramites were "gathered" is mentioned for the land of Antionum but is not named as a city. The unnamed place contained the Rameumptum and was also near to the hill Onidah where Alma preached. See Section 4.4.3 Journeys of Alma II, 4.4.5, 4.4.6, and 4.5.2.

Modern Land Location: most of northeastern Illinois. Geolocation: N 40° 34' 38.5", W 90° 31' 48.1"

Modern City Location: Peoria, Illinois. Geolocation: N 40° 42' 32.1", W 90° 24' 44.0"

1. Alma 31:2-6
2. Alma 32:4
3. Alma 39:2-3,11
4. Alma 43:5,15-17,22
5. Alma 50:7-9

The land of of Antionum and an unnamed Zoramite city in Antionum.

Aerial view of land of east of Zarahemla, showing the lands (all uppercase) and cities.
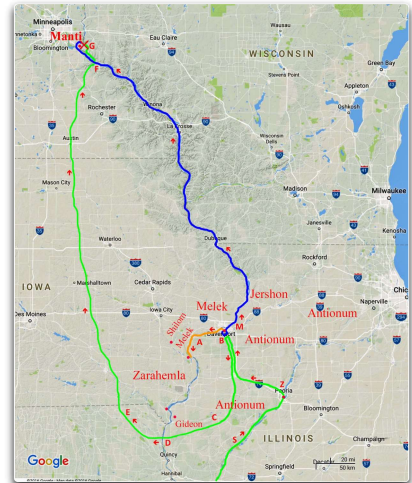
The "round about" journey from Antionum to Manti and head of Sidon (B to G). See Section 4.5.2 Zoramite War - Battle of Manti

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Reign of the Judges [91 BC to 30 AD] : Antiparah

$\equiv$ [**Antiparah**] $\Rightarrow$ <is> $\Rightarrow$ {city^{2,3}} $\approx$ AR3

⇆[**Antiparah**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**CityBySeashore**]{city^2} $\approx$ IR7

⇆[**Antiparah**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Cumeni**]{city^{1,2}} $\approx$ IR7

⇆[**Antiparah**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Judea**]{city^2} $\approx$ IR7 AR1 AR3

⇆[**Antiparah**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Manti**]{city^{1,2}}

⇆[**Antiparah**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**SidonHead**]{place^2} $\approx$ IR8 IR9

⇆[**Antiparah**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Zeezrom**]{city^{1,2}} $\approx$ IR7

➤[**Antiparah**]{city} $\Rightarrow$ <north of> $\Rightarrow$ [**Cumeni**]{city^{1,2}} $\approx$ IR7

➤[**Antiparah**]{city} $\Rightarrow$ <north of> $\Rightarrow$ [**Judea**]{city^2} $\approx$ IR7 AR1 AR3

➤[**Antiparah**]{city} $\Rightarrow$ <north of> $\Rightarrow$ [**Manti**]{city^2} $\approx$ IR7

➤[**Antiparah**]{city} $\Rightarrow$ <north of> $\Rightarrow$ [**Zeezrom**]{city^{1,2}} $\approx$ IR7

➤[**Antiparah**]{city} $\Rightarrow$ <south of> $\Rightarrow$ [**CityBySeashore**]{city^2} $\approx$ IR7

➤[**Antiparah**]{city} $\Rightarrow$ <south of> $\Rightarrow$ [**WestSea**]{sea^1} $\approx$ IR7

⊙[**Antiparah**]{city} $\Rightarrow$ <is in> $\Rightarrow$ [**BordersOfNephites**]{feature^{1+4}}

IR7 AR3

The campaign of the "stripling soldiers" provides lots of geographic information. IR7 and AR3 indicate Antiparah is up north nearly to Lake Superior at present day Salon Springs Wisconsin which is also next to Upper St Croix Lake, the source of the Sidon river. See SidonHead. When the Lamanites flee Antiparah it is a simple matter for them to float down river to the other cities they have possession of. See the campaign maps in Section 4.5.3 War of Amalickiah - Stripling Soldiers.

Modern City Location: Salon Springs, Wisconsin. Geolocation: W 46° 21' 03.2", 91° 48' 54.0"

1. Alma 53:8-9,22/56:13-14
2. Alma 56:13-36
3. Alma 57:1-4
4. Helaman 1:19,26

Aerial view of Judea and other cities in the land of Manti.
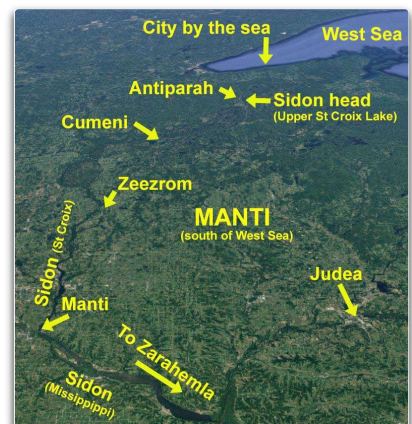
Aerial view of land of Manti including Upper St Croix lake, the source of the Sidon
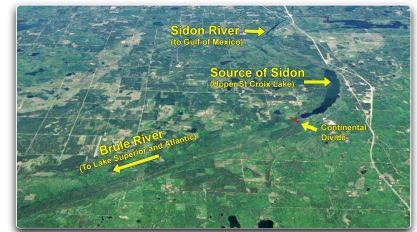
Aerial view of Antiparah including and Upper St Croix lake, the source of the Sidon.

Reign of the Judges [91 BC to 30 AD] : Antipas

$\equiv$ [**Antipas**] $\Rightarrow$ <is> $\Rightarrow$ {mount[1]} $\approx$ IR2 IR9 AR5 AR9

$\parallel$ [**Antipas**]{mount} $\Rightarrow$ <borders> $\Rightarrow$ {valley[1]}

$\odot$[**Antipas**]{mount} $\Rightarrow$ <is in> $\Rightarrow$ [**Oneidah**]{place of arms [1]} $\approx$ IR2 IR9 AR5 AR9

$\odot$[**Antipas**]{mount} $\Rightarrow$ <is in> $\Rightarrow$ [**Nephi**]{land[1]} $\approx$ IR9

IR2 IR9 AR5 AR3

The Hebraic root meaning for the name "Antipas" is "for all, or against all" which ties in well for a gathering place named "Oneidah" the "place of arms" (where troops gather). Antipas is therefore clearly a fortified location and not a "mountain". As to the location of the fortified Antipas mount we know it to be in the land of Nephi and probably not far from the king near the capital city of Nephi. The ancient mounds once at East St Louis (destroyed in late 1800's) are a logical location for Antipas and Oneidah, the place-of-arms. See also, IR9 in Section 3.3 Rules of Interpretation.

Modern City Location: St Louis, Missouri.
Geolocation: W 46° 21' 03.2", W 91° 48' 54.0"

1. Alma 47:1,5-12
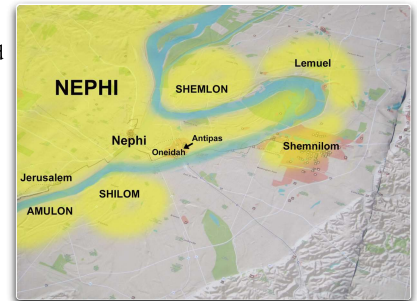
Topographical map of Nephi and nearby regions, including proposed Antipas location. Mississippi restored to former horseshoe route that may have still existed two millennia ago.
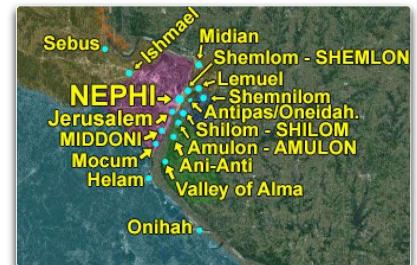
Nephi and nearby regions, including proposed Antipas location. These are the most densely populations regions of the Book of Mormon during the times of Lamanite occupation.

Late History [314 AD to 420 AD] : Antum

$\equiv$ [**Antum**] $\Rightarrow$ <is> $\Rightarrow$ {land[1]} $\approx$ IR9

➤[**Antum**]{land} $\Rightarrow$ <north of> $\Rightarrow$ [**Zarahemla**]{land[1]}

$\odot$[**Antum**]{land} $\Rightarrow$ <contains> $\Rightarrow$ [**Shim**]{hill[1]}

↹[**Antum**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Ablom**]{place[1+5]}

↹[**Antum**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Teancum**]{city[1+2+3]}

↹[**Antum**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Jashon**]{land[1,2]}

↹[**Antum**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Jordan**]{city[3,4]}

↹[**Antum**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Desolation2**]{city[1,3]}

↹[**Antum**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Desolation2**]{land[1,3]}

↹[**Antum**]{land} $\Rightarrow$ <near> $\Rightarrow$ {seashore[1+3,5]}

↹[**Antum**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Boaz**]{city[1+2+3]}

IR9

Because the hill Shim is located in the land of Antum, the location of hill Shim applies to the location of the land of Antum also. Antum is included because Mormon travels to Antum from Jordan by water (the hill Shim is in the land of Antum) to retrieve the plates. See Section 4.8.2 War in Land of Desolation. A common mistake is to place Shim in the land of Cumorah simply because the Nephite records were at one time deposited at Shim and because it is near to "the place where the Nephites were destroyed". However, Shim is in the land of Antum and not the land of Cumorah. Chronologically, the "place where the Nephites were destroyed" in Ether 9:3 refers to events of Mormon 4:18-23 which was the time of the major Nephite defeats where the war was lost. This was 9 years before the final Cumorah battle.

Modern Land Location: Between Echo Bay and East Neebish Island, Ontario, Canada.
Geolocation: N 46° 16' 48.2", W 84° 09' 27.2"

1. Mormon 1:1-6
2. Mormon 2:16-17
3. Mormon 4:1-3,6-23
4. Mormon 5:3-5
5. Ether 9:3
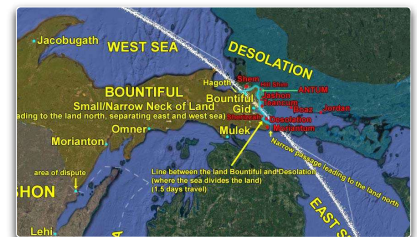
Proposed location of the land Antum and surrounding areas, including the hill Shim.
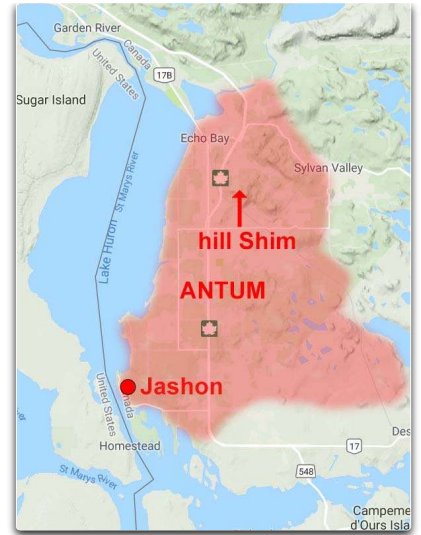
Topographical map of the land of Antum, city of Jashon, and the hill Shim.

Late History [314 AD to 420 AD] : Boaz

$\equiv$ [**Boaz**] $\Rightarrow$ <is> $\Rightarrow$ {city^2} $\approx$ AR2 AR3

$\odot$[**Boaz**]{city} $\Rightarrow$ <is in> $\Rightarrow$ [**WhereNephitesDestroyed**]{place^{2+3+4}}

$\leftrightarrows$[**Boaz**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Antum**]{land^{1+2}}

$\leftrightarrows$[**Boaz**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Shim**]{hill^{1+2}}

$\leftrightarrows$[**Boaz**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Jordan**]{city^{2,3}}

$\leftrightarrows$[**Boaz**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Desolation2**]{city^{1+2}}

$\leftrightarrows$[**Boaz**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Desolation2**]{land^2}

AR2 AR3

The city of Boaz is apparently outside the land of Desolation2 and therefore on the mainland of Ontario Canada. Keep in mind that the hill Shim is actually within the land of Antum and knowing this allows the relationship of Boaz to Antum. It would have been just a little jump to leave the north end of St Joseph island, crossing where Highway 548 (Bridge Road) goes today. According to the Rules of Application, Boaz is placed near the sea in the most (in my opinion) advantageous position on the mainland. This would make Boaz either within or adjacent to the land of Antum. The actual location of modern day Thessalon is chosen over other possible locations along the sea because it is most likely to be a major location for Nephite settlement and thus have the best defenses. Boaz ends up being in the Jaredite land of Ablom.

Modern City Location: Thessalon, Ontario, Canada. Geolocation: N 46° 15' 15.0", W 83° 33' 47.2"

1. Mormon 1:1-5
2. Mormon 4:16-23
3. Mormon 5:3-5
4. Ether 9:3
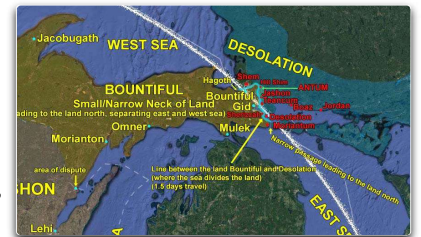
Proposed location of the land Boaz and surrounding areas, including the hill Shim.

Reign of the Judges [91 BC to 30 AD] : BordersOfNephites

$\equiv$ [**BordersOfNephites**] $\Rightarrow$ <is> $\Rightarrow$ {feature^2} $\approx$ AR3

$\odot$[**BordersOfNephites**]{feature} $\Rightarrow$ <contains> $\Rightarrow$ [**Ammonihah**]{city$^{1+2,8}$}

$\odot$[**BordersOfNephites**]{feature} $\Rightarrow$ <contains> $\Rightarrow$ [**Antiparah**]{city^{8,9}}

$\odot$[**BordersOfNephites**]{feature} $\Rightarrow$ <contains> $\Rightarrow$ [**Bountiful**]{city^{4,5}}

$\odot$[**BordersOfNephites**]{feature} $\Rightarrow$ <contains> $\Rightarrow$ [**Cumeni**]{city^{8,9}}

$\odot$[**BordersOfNephites**]{feature} $\Rightarrow$ <contains> $\Rightarrow$ [**Gid**]{city^{8,3,5}}

$\odot$[**BordersOfNephites**]{feature} $\Rightarrow$ <contains> $\Rightarrow$ [**Lehi**]{city^{8,3,6,7}}

$\odot$[**BordersOfNephites**]{feature} $\Rightarrow$ <contains> $\Rightarrow$ [**Manti**]{city^{8,9}}

$\odot$[**BordersOfNephites**]{feature} $\Rightarrow$ <contains> $\Rightarrow$ [**Morionton**]{city^{8,3,6}}

$\odot$[**BordersOfNephites**]{feature} $\Rightarrow$ <contains> $\Rightarrow$ [**Moroni**]{city^{8,3,6}}

$\odot$[**BordersOfNephites**]{feature} $\Rightarrow$ <contains> $\Rightarrow$ [**Mulek**]{city^8}

$\odot$[**BordersOfNephites**]{feature} $\Rightarrow$ <contains> $\Rightarrow$ [**Nephihah**]{city^{8,6,7}}

$\odot$[**BordersOfNephites**]{feature} $\Rightarrow$ <contains> $\Rightarrow$ [**Noah**]{city$^{1+2,8}$}

The borders of the Nephite nation, as described in the Book of Mormon. The Nephites considered themselves a country and a nation with borders. These borders, as they existed during the Reign of the Judges are mentioned several times and specifically described, first in Alma 22 and later in Helaman 1:19,26. The Nephite borders are mentioned in the story of Coriantumr who suddenly invaded the central capital city of Zarahemla. Helaman says "hitherto" they had attacked just the cities on the borders of the land. That is an important clue because just prior to Coriantumrs' invasion was the great war started by Amalickiah and carried on by his brother Ammoron. In that war we have a lot of battle details regard the cities that were attacked and defended and now Helaman 1:19,26 tells us that all these cities were in the borders of the land. Overall the cities noted as being in the borders are: Ammonihah, Antiparah, Bountiful, Cumeni, Gid, Lehi, Manti, Morionton, Moroni, Mulek, Nephihad, Noah, Omner, and Zeezrom.

1. Alma 16:2-3
2. Alma 22:27
3. Alma 51:26
4. Alma 52:9
5. Alma 55:7,16,25-26
6. Alma 59:5
7. Alma 62:30
8. Helaman 1:19,26
9. Alma 56:13-15
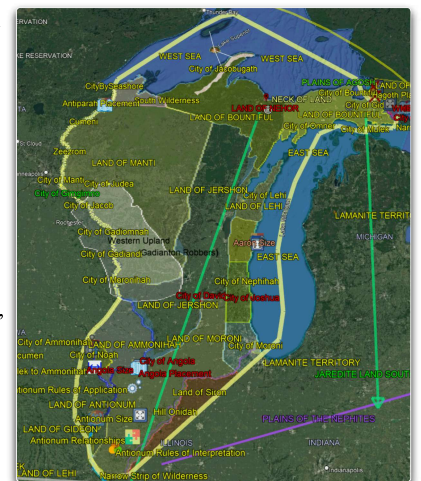
Thick light yellow line is the Nephite national borders of Mormon and Moronihah during the

⊙[**BordersOfNephites**]{feature} ⇒ <contains> ⇒ [**Omner**]{city^{8,3}}

⊙[**BordersOfNephites**]{feature} ⇒ <contains> ⇒ [**Zeezrom**]{city^{8,9}}

AR3

Reign of the Judges.

Reign of the Judges [91 BC to 30 AD] : Bountiful

≡ [**Bountiful**] ⇒ <is> ⇒ {city^{1,3}} ≈ AR1 AR3

≡ [**Bountiful**] ⇒ <is> ⇒ {land^{2,4,5,6,7,8,9,10,11}}

⊙[**Bountiful**]{city} ⇒ <is in> ⇒ [**BordersOfNephites**]{feature$^{8+12+13}$}

⊑[**Bountiful**]{city} ⇒ <near> ⇒ [**Gid**]{city^3}

⊑[**Bountiful**]{city} ⇒ <near> ⇒ [**Mulek**]{city^3}

↪[**Bountiful**]{land} ⇒ <has> ⇒ {fortified line^2}

‖ [**Bountiful**]{land} ⇒ <borders> ⇒ [**LineBountifulDesolation**]{passage^{4,8,9}}

‖ [**Bountiful**]{land} ⇒ <borders> ⇒ [**EastSea**]{sea^{2,4,7}}

‖ [**Bountiful**]{land} ⇒ <borders> ⇒ [**Desolation**]{land^{4,9}} ≈ AR1

‖ [**Bountiful**]{land} ⇒ <borders> ⇒ [**Hagoth**]{place^9}

‖ [**Bountiful**]{land} ⇒ <borders> ⇒ [**Jershon**]{land^5} ≈ AR4

‖ [**Bountiful**]{land} ⇒ <borders> ⇒ [**NarrowPass**]{place^{7,8}}

‖ [**Bountiful**]{land} ⇒ <borders> ⇒ [**WestSea**]{sea^{2,4}} ≈ AR2

⊙[**Bountiful**]{land} ⇒ <contains> ⇒ [**NeckOfLand**]{land^{4,9}}

⊑[**Bountiful**]{land} ⇒ <near> ⇒ [**WestSea**]{sea^{2,4,7}} ≈ AR3

➤[**Bountiful**]{land} ⇒ <north of> ⇒ [**Jershon**]{land^5} ≈ AR4

➤[**Bountiful**]{land} ⇒ <north of> ⇒ [**Zarahemla**]{land^{1,2,6}}

➤[**Bountiful**]{land} ⇒ <south of> ⇒ [**Desolation**]{land^4}

↪[**Bountiful**]{land} ⇒ <has> ⇒ {Temple^{11}}

AR1 AR2 AR3 AR4 AR7

The city of Bountiful is placed where the modern city of Sault Ste. Marie (SOO-seint-ma-REE), is located. This is an extremely important location for trade transportation as it controls access between Lake Superior (the West Sea) and Lake Michigan/Huron (the East Sea). It also sits on the border between the land of Bountiful and the land of Desolation, which is the same border that divides the United States and Canada today. For the Nephites, precious metals from the Keweenaw peninsula and other Lake Superior sites would have been available and shipped south through Bountiful. The Book of Mormon states explicitly (Helaman 3:10,14) that wood was shipped north and so would have gone by/through this city of Bountiful also. The part of the land of Bountiful referred to as the "narrow neck of land" is spoken of in the Book of Mormon and is what is known as "Upper Michigan" today. The actual location for Bountiful is as certain as it can be. It is the most described locale of any in the Book of Mormon outside of Nephi and Zarahemla. The 63 mile Bountiful/Desolation border (east sea to west sea) is a water border of 1.5 days journey "for a Nephite". Included near this water border is a 1 days journey fortified stretch of land on the west side (see purple line) that protects the areas where the water border can be most easily crossed. This entire border water-way was so important for trade and military strategy that it was never occupied by Lamanites until the Nephites were defeated there in Mormon's time around 400 AD.

Modern Land Location: Upper Michigan. Geolocation: N 46° 14' 08.1",W 84° 25' 36.7".

Modern City Location: Sault Ste. Marie, Michigan. Geolocation: N 46° 29' 57.4", W 84° 21' 20.0"

1. Helaman 1:23
2. Helaman 4:5-8
3. Helaman 5:14-15
4. Alma 22:29-34
5. Alma 27:22
6. Alma 50:11
7. Alma 50:25-34
8. Alma 52:9
9. Alma 63:5
10. 3 Nephi 3:22-23
11. 3 Nephi 11:1
12. Alma 55:26
13. Helaman 1:19,26

Area of key military and trade significance for the Nephite nation.
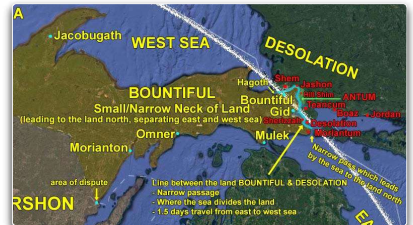
Entire land of Bountiful which extends "from the east unto the west sea". This land is now called "Upper Michigan".

Fortified line of 1 days travel (military) that protects easy passage to the north.

Reign of the Judges [91 BC to 30 AD] : CityBySeashore

≡ [**CityBySeashore**] ⇒ <is> ⇒ {city^1} ≈ AR1

‖ [**CityBySeashore**]{city} ⇒ <borders> ⇒ [**WestSea**]{sea^{1,2}}

⊑[**CityBySeashore**]{city} ⇒ <near> ⇒ [**Antiparah**]{city^2} ≈ IR7

⊑[**CityBySeashore**]{city} ⇒ <near> ⇒ [**Cumeni**]{city^2} ≈ I

During the campaign of the stripling soldiers a city is mentioned as being beyond Antiparah on the west sea. From a trade route perspective such an outpost would be important for trade on Lake Superior. The city is never mentioned by name but we know it is "beyond" Antiparah, borders the west sea, and is held by the Nephites. See the campaign maps in Section 4.5.3 War of Amalickiah - Stripling Soldiers.

1. Alma 53:8-9,22
2. Alma 56:14-15,29-36

R7

$\leftrightarrows$[**CityBySeashore**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Judea**]{city^2} $\approx$ IR7

$\leftrightarrows$[**CityBySeashore**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Manti**]{city^2} $\approx$ IR7

$\leftrightarrows$[**CityBySeashore**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Zeezrom**]{city^{1+2}} $\approx$ IR7

$\succ$[**CityBySeashore**]{city} $\Rightarrow$ <north of> $\Rightarrow$ [**Antiparah**]{city^{1,2}} $\approx$ IR7

IR7 AR1

Modern Feature Location: Mouth of the Bois Brule River, Wisconsin. Geolocation: N 46° 44' 50.9", W 91° 36' 38.3"
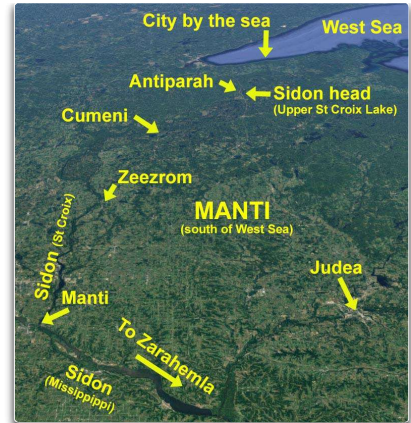
Aerial view of land of Manti including Upper St Croix lake, the source of the Sidon

Where the Bois Brule River empties into Lake Superior -- the location of the city "beyond" Antiparah.

Jaredite Era [~2170 BC to ~550 BC] : Comnor

$\equiv$ [**Comnor**] $\Rightarrow$ <is> $\Rightarrow$ {hill^1}

$\odot$[**Comnor**]{hill} $\Rightarrow$ <near> $\Rightarrow$ [**Shurr**]{valley^1} $\approx$ AR3 IR9

$\odot$[**Comnor**]{hill} $\Rightarrow$ <is in> $\Rightarrow$ [**Corihor**]{land^1} $\approx$ AR3

AR3

The highly defensible Sugar Island right next to the land of Moron is the proposed location of the Jaredite land of Corihor. It has two valleys (Corihor and Shurr) and a hill (Comnor) that match the description. There is only one 360 degree hill on Sugar Island/Corihor. The valleys of Corihor and Shurr are placed nearby.

Modern Place Location: Sugar Island, Michigan. Geolocation: N 46° 28' 07.5", W 84° 12' 48.5"

1. Ether 14:26-28
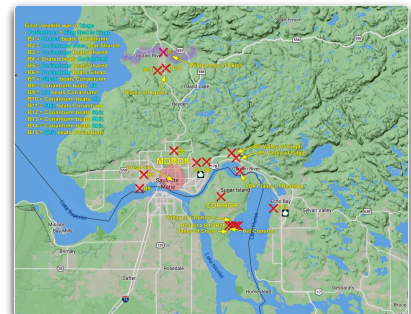
Jaredite locations and battles taking place near the land of Moron.

Jaredite Era [~2170 BC to ~550 BC] : Corihor

$\equiv$ [**Corihor**] $\Rightarrow$ <is> $\Rightarrow$ {land^1}

$\equiv$ [**Corihor**] $\Rightarrow$ <is> $\Rightarrow$ {valley^1}

$\parallel$ [**Corihor**]{valley} $\Rightarrow$ <borders> $\Rightarrow$ [**Shurr**]{valley^1} $\approx$ AR3

$\odot$[**Corihor**]{land} $\Rightarrow$ <contains> $\Rightarrow$ [**Shurr**]{valley^1} $\approx$ AR3

$\odot$[**Corihor**]{land} $\Rightarrow$ <contains> $\Rightarrow$ [**Comnor**]{hill^1} $\approx$ AR3

$\odot$[**Corihor**]{land} $\Rightarrow$ <contains> $\Rightarrow$ [**Corihor**]{valley^1} $\approx$ AR3

$\odot$[**Corihor**]{valley} $\Rightarrow$ <is in> $\Rightarrow$ [**Corihor**]{land^1} $\approx$ AR3

AR3

The highly defensible Sugar Island right next to the land of Moron is the proposed location of the Jaredite land of Corihor. It has two valleys (Corihor and Shurr) and a hill (Comnor) that match the description. There is only one 360 degree hill on Sugar Island/Corihor. The valleys of Corihor and Shurr are placed nearby.

Modern Place Location: Sugar Island, Michigan. Geolocation: N 46° 28' 07.5", W 84° 12' 48.5"

1. Ether 14:26-28
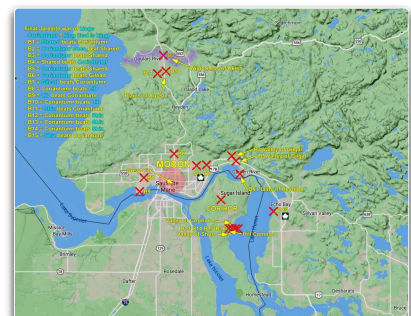
Jaredite locations and battles taking place near the land of Moron.

Reign of the Judges [91 BC to 30 AD] : Cumeni

$\equiv$ [**Cumeni**] $\Rightarrow$ <is> $\Rightarrow$ {city^{2,3}} $\approx$ AR1

$\odot$[**Cumeni**]{city} $\Rightarrow$ <is in> $\Rightarrow$ [**BordersOfNephites**]{feature^{1+4}}

See Section 4.5.3 War of Amalickiah - Stripling Soldiers for the campaigns of the stripling soldiers. In Alma 56, all of these cities are on or near the Sidon river (St Croix river to us) as it turns and heads towards Lake Superior. The cities appear to be listed in

1. Alma 53:8-9,22
2. Alma 56:13-15,29-36
3. Alma 57:7-12,23,30-34
4. Helaman 1:19,26

↩[**Cumeni**]{city} ⇒ <near> ⇒ [**Antiparah**]{city^2} ≈ IR7

↩[**Cumeni**]{city} ⇒ <near> ⇒ [**CityBySeashore**]{city^{2,1}} ≈ IR7

↩[**Cumeni**]{city} ⇒ <near> ⇒ [**Judea**]{city^{2,3}} ≈ IR7 AR1 AR3

↩[**Cumeni**]{city} ⇒ <near> ⇒ [**Manti**]{city^2} ≈ IR7

∥ [**Cumeni**]{city} ⇒ <borders> ⇒ [**Zeezrom**]{city^2} ≈ IR7

➤[**Cumeni**]{city} ⇒ <south of> ⇒ [**Antiparah**]{city^2} ≈ IR7

➤[**Cumeni**]{city} ⇒ <south of> ⇒ [**WestSea**]{sea^{1,2}} ≈ IR7

IR7 AR1

order, from south to north (i.e. bottom to top - see Section 3.3 Rules of Interpretation, item 5) as Manti, Zeezrom, Cumeni, and Antiparah. See also Section 3.5.2 for the course of the Sidon river and the continental divide at Upper St Croix Lake (the head of the Sidon). In Alma 57, provisions are mentioned as arriving from Zarahemla and Lamanite prisoners are mentioned as being sent to Zarahemla. Logically this transportation occurs on the Sidon river and is just a float trip as there are no waterfalls between Cumeni and Zarahemla requiring portage. So it is an easy trip, albeit a long one of about 600 miles.

Modern City Location: Danbury, Wisconsin. Geolocation: N 46° 00' 23.1",W 92° 22' 17.6"
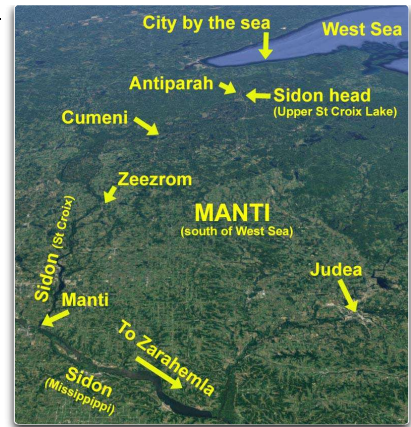
Aerial view of cities in the land of Manti, south of the west sea. Looking north.
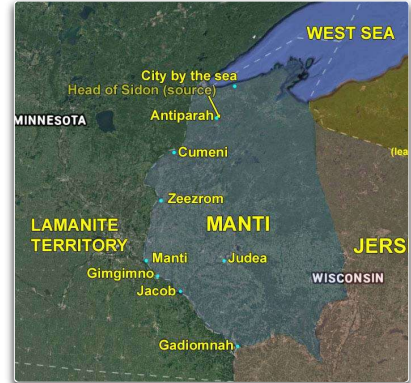
Map of Cumeni and other cities in the land of Manti.

Late History [314 AD to 420 AD] : Cumorah

≡ [**Cumorah**] ⇒ <is> ⇒ {hill^{1,2,4}} ≈ IR1 AR3

≡ [**Cumorah**] ⇒ <is> ⇒ {land^{2,3}}

≡ [**Cumorah**]{hill} ⇒ <is> ⇒ [**Ramah**]{hill^{2+4}} ≈ IR1 AR3

↩[**Cumorah**]{hill} ⇒ <near> ⇒ [**Ogath**]{place^4}} ≈ AR3

➤[**Cumorah**]{hill} ⇒ <south of> ⇒ [**Ripliancum**]{waters^4} ≈ IR9 AR3

↩[**Cumorah**]{land} ⇒ <near> ⇒ [**Ripliancum**]{waters^4} ≈ IR3 AR3

IR1 IR3 IR9 AR3

Cumorah is one of most important places of Book of Mormon Geography. We know exactly where it is from scripture and Church history. Anyone who is familiar with the construction of the Erie Canal would know well why the final gathering place for both the Nephites and Jaredites would be in upper New York (see video below). From the Atlantic seaboard, Upper New York and the path through Cumorah is the gateway to the heartland of America. From the east you have to get around the barrier of the Appalachians to conveniently travel the center of the continent — and the upper New York corridor, reached via the Hudson river is the best way to do it. From the Nephite point of view the same logic is in play, only in reverse. They started in the west and gathered to the east. Cumorah is a natural gathering place because from the west, by ship, one can travel to New York and Cumorah from any location on or near the Great Lakes and if you're coming from the east you can get there by traveling along the Atlantic coast and up the Hudson river. Coming from the Great Lakes, there are no portages to stop you until you get to Niagara falls. From there you can portage around Niagra or simply head overland to the Cumorah area. Palmyra was an Erie Canal town and only 4 miles from the hill Cumorah (3 miles from the Smith family farm). If traveling overland from Buffalo/Niagara the best route is along what is today's east/west Highway 90 that leads thru Manchester which is only 2 miles from the hill Cumorah. Cumorah is 106 miles from the portage location at Rome NY* to the east where the Erie Canal started and 104 miles from Niagra (95 miles from Buffalo NY) to the west. The land of Cumorah is the perfect central location and the hill Cumorah itself is, as Joseph Smith described, "a hill of

1. DC 128:20
2. Mormon 6:1-11
3. Mormon 8:1-2
4. Ether 15:7-11

Map showing Cumorah and surrounding areas.
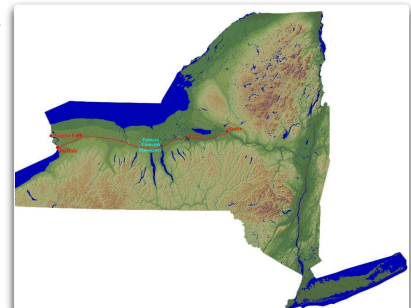
Map showing the gateway connecting to the great lakes to the east coast.

considerable size, and the most elevated of any in the neighborhood". All these geographical reason's for the Nephites choosing the land of Cumorah are the same reasons that the Jaredites had for the same location. Also, in both cases, there was a truce period for gathering the people together and both Nephites and Jaredites needed to pick the location that was easiest to access from the both the west and the east. The hill Ramah (Jaredites) and the hill Cumorah (Nephites) are the same hill.

Modern Place Location: Hill Cumorah, New York. Geolocation: N 43° 00' 23.1", W 77° 13' 27.7"

* According to wikipedia "Rome was founded along an ancient Native American portage path known as the Oneida Carrying Place, Deo-Wain-Sta, or The Great Carrying Place to the Six Nations (Iroquois) or Haudenosaunee people, in their language. Upper New York and the Erie Canal
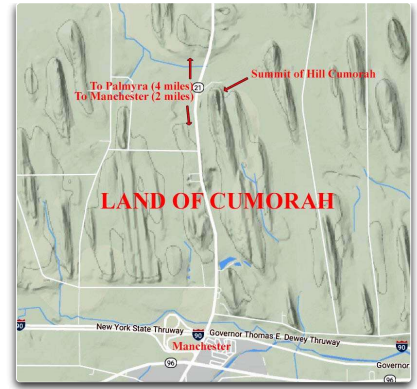
Topographical map of Cumorah.

Painting of Joseph Smith with the golden plates at the hill Cumorah. View is from the north of the hill Cumorah looking south.

View from the top of the hill Cumorah looking to the southwest.

Late History [314 AD to 420 AD] : David

$\equiv$ [**David**] $\Rightarrow$ <is> $\Rightarrow$ {land^1}

⇆[**David**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Angola**]{city^1}

➢[**David**]{land} $\Rightarrow$ <north of> $\Rightarrow$ [**Zarahemla**]{land^1}

➢[**David**]{land} $\Rightarrow$ <south of> $\Rightarrow$ [**Joshua**]{land^1}

AR2 AR4

The Book of Mormon history picks up again nearly 300 years after the coming of Christ. It is to be expected there are new lands and cities with some new names too, and the Book of Mormon narrative seems to indicate that. We do know that the final conflict begins in Zarahemla and that Mormon's army retreats, step by step, to the north countries and end up eventually at Jashon in the land of Desolation. We're not given any details but the Logical Model combined with the physical topography provides the most direct and logical routes from Zarahemla to Angola to David to Joshua and finally to Jashon in the land of Desolation. The logical route is to first head north from Zarahemla in the direction of the Mississippi (Sidon) and then north in the direction of the Rock River until reaching Janesville Wisconsin (David).

Modern City Location: Janesville, Wisconsin. Geolocation: N 42° 41' 10.0", W 89° 01' 13.1"

1. Mormon 1:10; 2:1-6

View of Zarahemla, Angola, David, Joshua. Nephite retreat path to Desolation.

Reign of the Judges [91 BC to 30 AD] : Desolation

$\equiv$ [**Desolation**] $\Rightarrow$ <is> $\Rightarrow$ {land^{1,2,3,4,5,6}} $\approx$ AR1

$\parallel$ [**Desolation**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Bountiful**]{land^{1,4,5}} $\approx$ AR1

$\parallel$ [**Desolation**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**LineBountifulDesolation**]{passage^{1,3,4,5}}

$\parallel$ [**Desolation**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**EastSea**]{sea^{1,3}}

The land of Desolation was named after the many destroyed remains of the Jaredite nation that were found there and also because of the lack of timber, which had all been used up by the Jaredites. Today Desolation is within the Canadian province of Ontario. Because the land of Bountiful is so well attested, the border where the land Desolation is also not in doubt.

1. Alma 22:30-33
2. Alma 46:17
3. Alma 50:34
4. Alma 63:5
5. 3 Nephi 3:22-23
6. Helaman 3:2-6
7. Alma 22:30-33
8. Helaman 3:5-10
9. Ether 7:5,6,15-17

‖ [**Desolation**]{land} ⇒ <borders> ⇒ [**NeckOfLand**]{land^{1,4}}

‖ [**Desolation**]{land} ⇒ <borders> ⇒ [**WestSea**]{sea^{1,3,4}}

◎[**Desolation**]{land} ⇒ <contains> ⇒ [**Moron**]{land^{6+7+9}} ≈ AR1 AR3

◎[**Desolation**]{land} ⇒ <contains> ⇒ [**Akish**]{wilderness^{6+7+9}} ≈ IR4 AR1 AR3

◎[**Desolation**]{land} ⇒ <contains> ⇒ [**GreatJarediteCity**]{city$^{1+8+9+10}$} ≈ AR1 AR3

◎[**Desolation**]{land} ⇒ <contains> ⇒ [**NarrowPass**]{place^3}

∽[**Desolation**]{land} ⇒ <has not> ⇒ {timber^6}

↪[**Desolation**]{land} ⇒ <has> ⇒ {Jaredite destruction^{1,6}}

↪[**Desolation**]{land} ⇒ <has> ⇒ {mass migration^6}

⇆[**Desolation**]{land} ⇒ <near> ⇒ [**Hagoth**]{place^4}

➤[**Desolation**]{land} ⇒ <north of> ⇒ [**Bountiful**]{land^{1,2}}

➤[**Desolation**]{land} ⇒ <north of> ⇒ {Nephite lands^{1,3,4,6}}

AR1 IR4

Modern Land Location: Southwestern Ontario, Canada. Geolocation: N 46° 42' 16.1", W 84° 12' 32.9"

Area of key military and trade significance for the Nephite nation.

Land of Desolation, so named because of a lack of timber dating from Jaredite times.

10. Ether 10:20-23

Late History [314 AD to 420 AD] : Desolation2

≡ [**Desolation2**] ⇒ <is> ⇒ {city^{3,4}} ≈ AR1 AR2 AR4

≡ [**Desolation2**] ⇒ <is> ⇒ {land^{1,3,4}} ≈ AR2 AR4

◎[**Desolation2**]{city} ⇒ <is in> ⇒ [**WhereNephitesDestroyed**]{place$^{3,4,7+9}$}

⇆[**Desolation2**]{city} ⇒ <near> ⇒ [**Antum**]{land^{2,4}}

⇆[**Desolation2**]{city} ⇒ <near> ⇒ [**Boaz**]{city^4}

⇆[**Desolation2**]{city} ⇒ <near> ⇒ [**Jordan**]{city^5}

⇆[**Desolation2**]{city} ⇒ <near> ⇒ [**Moriantum**]{place^{6+7}}

⇆[**Desolation2**]{city} ⇒ <near> ⇒ [**Sherrizah**]{tower^{6+7}}

⇆[**Desolation2**]{city} ⇒ <near> ⇒ [**Shim**]{hill$^{2,4+9}$}

⇆[**Desolation2**]{city} ⇒ <near> ⇒ [**Teancum**]{city^4}

‖ [**Desolation2**]{land} ⇒ <borders> ⇒ [**NarrowPass**]{place^{1,3}}

‖ [**Desolation2**]{land} ⇒ <borders> ⇒ {the sea^{1,3,4}}

⇆[**Desolation2**]{land} ⇒ <near> ⇒ [**Ablom**]{place^{7+8+9}}

⇆[**Desolation2**]{land} ⇒ <near> ⇒ [**Moron**]{land^9}

⇆[**Desolation2**]{land} ⇒ <near> ⇒ [**Boaz**]{city^4}

⇆[**Desolation2**]{land} ⇒ <near> ⇒ [**Antum**]{land^{2,4}}

⇆[**Desolation2**]{land} ⇒ <near> ⇒ [**Jordan**]{city^5}

⇆[**Desolation2**]{land} ⇒ <near> ⇒ [**Shim**]{hill$^{2,4+9}$}

⇆[**Desolation2**]{land} ⇒ <near> ⇒ [**Teancum**]{city^4}

AR1 AR2 AR4

In the early (classic) period, Desolation referred a larger area of land representing a chunk of Ontario Canada all along the St Marys river and beyond. 400+ years later, in the late period, the name Desolation (entity name for the late period is Desolation2) is a much more specific area. It is basically the first thing you would see after traveling "by the sea" through the "narrow pass which led to the land northward" (Du Tour Passage). For the Nephites, Desolation2 is a very strategic spot and, being an island, a very good place for defense. Major battles were fought here. It was "home base" for the Nephites and after it fell (Mormon 4:16-23), all hope for the Nephite cause was lost. It is referred to by Moroni as "the place where the Nephites were destroyed" (Ether 9:3).

Modern Land Location: St Josephs Island, Ontario, Canada. Geolocation: N 46° 12' 54.6", W 83° 57' 01.9"

1. Alma 50:34 .
2. Mormon 1:1-5
3. Mormon 3:4-8
4. Mormon 4:1-3,6-23
5. Mormon 5:3-5
6. Moroni 9:7-9,16-17
7. Mormon 4:1-14
8. Ether 7:5,6,15-17
9. Ether 9:3

View of Desolation and surrounding areas of conflict circa 326-380 AD. Looking north.

Reign of the Judges [91 BC to 30 AD] : EastSea

≡ [**EastSea**] ⇒ <is> ⇒ {sea^{1,2,3,4,5}} ≈ AR2 IR11

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ [**Aaron**]{city^3} ≈ AR1 AR3

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ [**Bountiful**]{land^{1,2}}

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ [**Desolation**]{land^{1,3}}

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ [**Gid**]{city^4} ≈ IR7

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ [**Lehi**]{city^4} ≈ IR7

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ [**Lehi**]{land^3} ≈ IR7

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ [**Morionton**]{city^4} ≈ IR7

The East Sea figures prominently in Nephite geography with port cities on Lake Michigan, Green Bay, and the northern part of Lake Huron. These are all hydrologically one lake. The lakes/seas in the Book of Mormon are directionally named by their relationship to one another, not by their direction from Zarahemla. So therefore, the East Sea is east in relation to the West sea. The East and West sea are often mentioned together and are separated by a 1.5 day water journey from the east sea to the west sea (upstream, see WestSea) or a 1 day journey when journeying from the west sea to the east sea

1. Alma 22:27-28,32-33
2. Alma 27:22
3. Alma 50:7-9,13-14,25-27,34
4. Alma 51:26
5. Alma 52:13
6. Helaman 4:6-7

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ [**Morionton**]{land^3} ≈ IR7

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ [**Moroni**]{city^3} ≈ IR7

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ [**Mulek**]{city^4} ≈ IR7

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ [**NeckOfLand**]{land^1}

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ [**Nephihah**]{city^3}

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ [**Nephihah**]{land^3}

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ [**Omner**]{city^4} ≈ IR7

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ {Lamanite land^{1,3}}

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ {Nephite land^{1,3,4,5}}

‖ [**EastSea**]{sea} ⇒ <borders> ⇒ {Nephite land^{1,7}}

⊙[**EastSea**]{sea} ⇒ <contains> ⇒ [**NarrowPass**]{place^3}

🖻[**EastSea**]{sea} ⇒ <near> ⇒ [**Jershon**]{land^2}

🖻[**EastSea**]{sea} ⇒ <near> ⇒ [**WestSea**]{sea^{1,3}} ≈ AR2

IR7 AR1 AR2 IR11

(downstream). The West sea, Lake Superior, is west of the East Sea, lake Michigan/Huron and although it is also north, it is more west than north, and so it is called the West Sea. In the Book of Mormon, cardinal directions are typically used rather than intermediate directions. By the reverse logic, the East Sea is considered east rather than south. In the Book of Mormon, Nephite lands in Manti are also stated as being south of the West Sea, so that means the West Sea is north of Nephite lands (Alma 53:8 and Section 4.5.3 War of Amalickiah - Stripling Soldiers) and the East Sea is east of both Nephite lands and the West Sea.

Modern Feature Location: Lake Michigan/Huron. Geolocation: N 45° 48' 28.9", W 84° 43' 56.0"

Lands and cities near to the East Sea.

Aerial view of Nephite cities on the west coast of Lake Michigan (looking west).

Reign of the Judges [91 BC to 30 AD] : EastWilderness

≡ [**EastWilderness**] ⇒ <is> ⇒ {travel route^{1,3}} ≈ IR4 AR2

≡ [**EastWilderness**]{travel route} ⇒ <is> ⇒ {border^{2,3}} ≈ AR4

➢[**EastWilderness**]{travel route} ⇒ <east of> ⇒ [**Zarahemla**]{land^{2,3}} ≈ IR4

🖻[**EastWilderness**]{travel route} ⇒ <near> ⇒ [**Antionum**]{1 and^2} ≈ IR4

🖻[**EastWilderness**]{travel route} ⇒ <near> ⇒ [**Zarahemla**]{1 and^1} ≈ IR4

➢[**EastWilderness**]{travel route} ⇒ <north of> ⇒ [**Nephi**]{1 and^3} ≈ IR4 AR2

➢[**EastWilderness**]{travel route} ⇒ <north of> ⇒ {Lamanite lands^{2,3}}

IR4 AR2 AR4

The east wilderness is the alluvial plain of the Illinois river. Anciently it was dense with vegetation and trees but not a place for a permanent settlement since it's a floodplain. The east wilderness extends from St Louis Missouri almost to Chicago Illinois (city of Moroni) on the east sea. See Sections 3.3 and 4.3.2 for more information. In the Book of Mormon, Lamanite hostiles would camp out in the east wilderness as a staging area for attacks, especially after the Zoramites joined with the Lamanites. See Alma 50.

Modern Feature Location: Illinois River bottoms, Illinois. Geolocation: N 40° 40' 21.2", W 89° 35' 37.0"

1. Alma 25:5-8
2. Alma 31:2-4
3. Alma 50:7-9,11

Map shows the East Wilderness in context to nearby lands.

This terrain map shows a section of the East Wilderness as the Illinois River bottomlands, south of Peoria, Illinois.

Aerial view showing the East Wilderness from Zarahemla, looking east.

Jaredite Era. [~2170 BC to ~550 BC] : Ephraim

The eastern tip of the Marquette Iron Range at Negaunee, about six miles from Marquette and the shore of Lake Superior is proposed as

1. Ether 14:9

$\equiv$ [**Ephraim**] $\Rightarrow$ \<is\> $\Rightarrow$ {hill^1} $\approx$ AR3

$\hookleftarrow$[**Ephraim**]{hill} $\Rightarrow$ \<near\> $\Rightarrow$ [**Nehor**]{city^1} $\approx$ AR3

AR3

a general location for the hill Ephraim. The distance from Marquette to Moron is 170 miles which is 3-7 days travel by sea.

In 1844, government surveyors were exploring the terrain near Negaunee, Michigan when they discovered rock layers in the area laced with bands of iron ore. The surveyors had discovered the Marquette Iron Range, and the area would eventually become one of the most productive sources of iron in the United States. Soon, several companies were processing the magnetite and hematite ore, which was so abundant and accessible that chunks could be pulled off the surface and shipped directly to steel mills with little or no processing.

Modern Feature Location: Near Marquette, Michigan. Geolocation: N 46° 32' 44.8", W 87° 22' 55.2"

The Hill Ephraim general location. Iron mining.

Open pit iron mine in Marquette, MI. The Marquette Iron Range begins about 6 miles inland where the Nagaunee and Ishpeming iron mines are located.
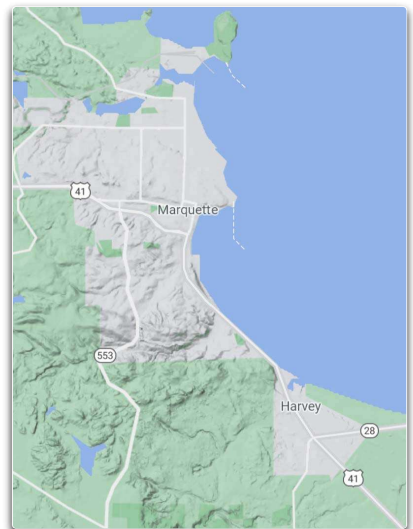
Topography of Marquette, Michigan. It is a likely area where the Hill Ephraim may have been located. Marquette is near to iron ore and near to the lake for transport.
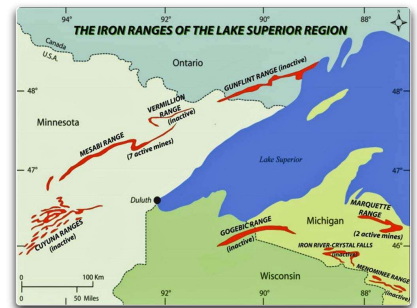
Sources of iron near Lake Superior and Jaredite land of Moron.

$\equiv$ [**Ephraim**] $\Rightarrow$ \<is\> $\Rightarrow$ {hill^1} $\approx$ AR3

$\hookleftarrow$[**Ephraim**]{hill} $\Rightarrow$ \<near\> $\Rightarrow$ [**Nehor**]{city^1} $\approx$ AR3
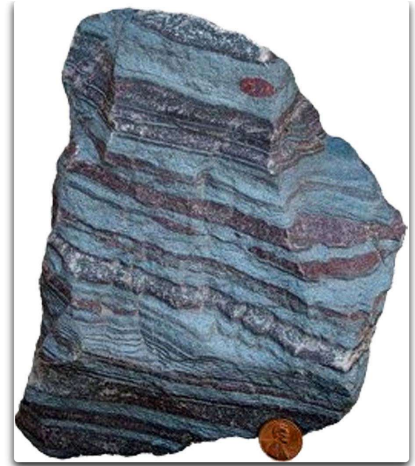
Iron ore (Republic Mine hematite) from Marquette Range.

Iron axehead from Nephite times, still in the furnace mold.

Reign of the Judges [91 BC to 30 AD] : Gad

$\equiv$ [**Gad**] $\Rightarrow$ <is> $\Rightarrow$ {city^1} $\approx$ IR7 AR1 AR3

$\otimes$[**Gad**]{city} $\Rightarrow$ <destroyed> $\Rightarrow$ {by fire^1}

$\leftrightarrows$[**Gad**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Josh**]{city^1} $\approx$ IR7 AR1 AR3

$\leftrightarrows$[**Gad**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Kishcumen**]{city^1} $\approx$ IR7 AR1 AR3

IR7 AR1 AR3

The cities of Laman, Josh, Gad, and Kishcumen are difficult to place because they are only mentioned in as being destroyed by fire prior to the visitation of the resurrected Christ. The cities are placed according to the following criteria:

1. The cities listed are assumed to have an order, bottom to top. See Section 3.3 Rules of Interpretation Rules of Interpretation.
2. It can reasonably be inferred that the first city, Laman, is in Lamanite territory.
3. There are only two general areas mentioned as having a major Lamanite population where no cities have been identified at all via the Entity Relationship table in Section 3.4 Entity Relationship Table. That location is west of Nephi and west of Zarahemla which is populated with Lamanites according to Mormon. See Alma 22:28 in Section 4.2 Mormon's Dissertation on Book Of Mormon Lands.
4. Using the IR7 Rule of listed order being bottom-to-top as mentioned in Section 3.3 Rules of Interpretation and starting on the Missouri river west of the land of Nephi, we start with the best topographical location for cities that border the Missouri river.
5. From steps 1-4, we get the following result: Laman = Jefferson city MO, Josh = Kansas city MO, Gad = Omaha NE. In the case of Kishcumen, we know that cities are named after the founder/first inhabitant and in the case of Kishcumen, we know he fled from

1. 3 Nephi 9:10
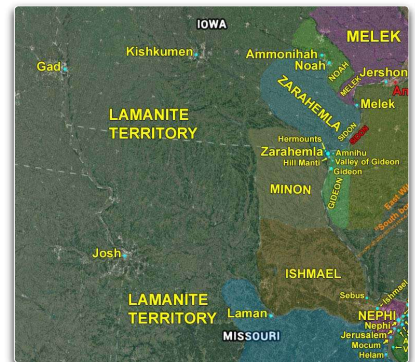
The cities of Laman, Josh, Gad, and Kishcumen in areas populated by both Lamanites and later, Gadianton robbers.

Zarahemla and it makes the most sense that he would flee northwest via the Des Moines river to be away from major populations of both Nephites and Lamanites, in order to find his own space as founder of the Gadianton robbers.

Modern City Location: Omaha, Nebraska. Geolocation: N 41° 14' 43.8", W 95° 55' 41.4"

Reign of the Judges [91 BC to 30 AD] : Gadiandi

$\equiv$ [**Gadiandi**] $\Rightarrow$ <is> $\Rightarrow$ {city^1} $\approx$ IR7 AR1 AR3

$\otimes$[**Gadiandi**]{city} $\Rightarrow$ <destroyed> $\Rightarrow$ {sunk into the earth^1}

$\leftrightarrows$[**Gadiandi**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Gadiomnah**]{city^1} $\approx$ IR7 AR1 AR3

IR7 AR1 AR3

The cities of Gadiandi, Gadiomnah, Jacob, and Gimgimno are only mentioned in relation to being destroyed by being "sunk" prior to the visitation of the resurrected Christ. The cities are placed according to the following:

1. Since all these cities suffered the fate of being "sunk" or covered with earth, resulting in hills and valleys, it makes sense to find the location of Nephite lands that has the most hills and valleys. That location is the hilly region along the stretch of the Sidon/Mississippi between Hastings WI and down to about New Albin WI.
2. Of note is that Gadiandi and Gadiomah appear to share the same root or be a derivative of the word Gadianton, as in "Gadianton robbers" which were said to "infest" the hilly regions. 3 Nephi 1:27
3. The cities listed are assumed to have an order, bottom to top. See Section 3.3 Rules of Interpretation Rules of Interpretation.
4. Using the Rule of listed order being bottom-to-top as mentioned in Section 3.3 Rules of Interpretation, we get the map results by placing the Nephite cities in the same location as major cities today.
5. From step 3, we get the following result: Gadiandi = New Albin, Wisconsin, Gadiomnah = La Cross, Wisconsin, Jacob = Wabasha, Minnesota, and Gimgimno = Red Wing, Minnesota.

1. 3 Nephi 9:8

The cities of Gadiandi, Gadiomnah, Jacob, Gimgimno and Gilgal. These cities destroyed by being sunk.

The cities of Gadiandi, Gadiomnah, Jacob, and Gimgimno in an aerial view looking to the northeast. These cities destroyed by being sunk.

Modern City Location: New Albin, Wisconsin. Geolocation: N 43° 02' 00.0", W 91° 08' 02.4"

Reign of the Judges [91 BC to 30 AD] : Gadiomnah

$\equiv$ [**Gadiomnah**] $\Rightarrow$ <is> $\Rightarrow$ {city^1} $\approx$ IR7 AR1 AR3

$\otimes$[**Gadiomnah**]{city} $\Rightarrow$ <destroyed> $\Rightarrow$ {sunk into the earth^1}

$\leftrightarrows$[**Gadiomnah**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Gadiandi**]{city^1} $\approx$ IR7 AR1 AR3

$\leftrightarrows$[**Gadiomnah**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Jacob**]{city^1} $\approx$ IR7 AR1 AR3

IR7 AR1 AR3

The cities of Gadiandi, Gadiomnah, Jacob, and Gimgimno are difficult to place because they are only mentioned in relation to being destroyed by being "sunk" prior to the visitation of the resurrected Christ. The cities are placed according to the following:

1. Since all these cities suffered the fate of being "sunk" or covered with earth, resulting in hills and valleys, it makes sense to find the location of Nephite lands that has the most hills and valleys. That location is the hilly region along the stretch of the Sidon/Mississippi between Hastings WI and down to about New Albin WI.
2. Of note is that Gadiandi and Gadiomah appear to share the same root or be a derivative of the word Gadianton, as in "Gadianton robbers" which were said to "infest" the hilly regions. 3 Nephi 1:27
3. The cities listed are assumed to have an order, bottom to top. See Section

1. 3 Nephi 9:8

The cities of Gadiandi, Gadiomnah, Jacob, Gimgimno and Gilgal. These cities destroyed by being sunk.

3.3 Rules of Interpretation Rules of Interpretation.

4. Using the Rule of listed order being bottom-to-top as mentioned in Section 3.3 Rules of Interpretation, we get the map results by placing the Nephite cities in the same location as major cities today.

5. From step 3, we get the following result: Gadiandi = New Albin, Wisconsin, Gadiomnah = La Cross, Wisconsin, Jacob = Wabasha, Minnesota, and Gimgimno = Red Wing, Minnesota.

The cities of Gadiandi, Gadiomnah, Jacob, and Gimgimno in an aerial view looking to the northeast. These cities destroyed by being sunk.

Modern City Location: La Cross, Wisconsin. Geolocation: N 43° 51' 16.6", W 91° 10' 48.9"

Reign of the Judges [91 BC to 30 AD] : Gid

$\equiv$ [**Gid**] $\Rightarrow$ <is> $\Rightarrow$ {city[1,2,3]} $\approx$ IR7 AR1

$\parallel$ [**Gid**]{city} $\Rightarrow$ <borders> $\Rightarrow$ [**EastSea**]{sea[1]} $\approx$ IR7

$\leftrightarrows$[**Gid**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Bountiful**]{city[2,3]}

$\leftrightarrows$[**Gid**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Morionton**]{city[1]} $\approx$ IR7 AR1 A R3

$\leftrightarrows$[**Gid**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Mulek**]{city[1]} $\approx$ IR7 AR1 AR3

$\leftrightarrows$[**Gid**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Omner**]{city[1]} $\approx$ IR7 AR1 AR3

$\succ$[**Gid**]{city} $\Rightarrow$ <north of> $\Rightarrow$ {Nephite lands[1]}

$\odot$[**Gid**]{city} $\Rightarrow$ <is in> $\Rightarrow$ [**BordersOfNephites**]{feature[5+4]}

IR7 AR1 AR3

The city of Gid factors prominently in the wars of Amalickiah and is on the Bountiful/Desolation border. See also Section 4.6.2 War of Amalickiah.

Modern City Location: Munuscong, Michigan. Geolocation: N 46° 14' 58.0", W 84° 10' 57.3"

1. Alma 51:26
2. Alma 55:7,16,25-26
3. Helaman 5:14-16
4. Alma 51:22-27
5. Helaman 1:19,26
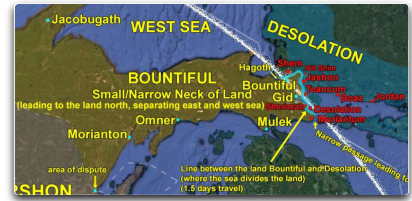
Area of key military and trade significance for the Nephite nation.

Area of key military and trade significance for the Nephite nation.

Reign of the Judges [91 BC to 30 AD] : Gideon

$\equiv$ [**Gideon**] $\Rightarrow$ <is> $\Rightarrow$ {city[2,8]} $\approx$ AR1 AR3

$\equiv$ [**Gideon**] $\Rightarrow$ <is> $\Rightarrow$ {land[3,4,5,6,7]}

$\equiv$ [**Gideon**] $\Rightarrow$ <is> $\Rightarrow$ {valley[1,2]}

$\succ$[**Gideon**]{city} $\Rightarrow$ <east of> $\Rightarrow$ [**Sidon**]{river[2]} $\approx$ AR1

$\succ$[**Gideon**]{city} $\Rightarrow$ <east of> $\Rightarrow$ [**Zarahemla**]{city[2]} $\approx$ IR4 IR6 IR10

$\odot$[**Gideon**]{city} $\Rightarrow$ <is in> $\Rightarrow$ [**Gideon**]{valley[2]}

$\leftrightarrows$[**Gideon**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Zarahemla**]{land[2,6,7]} $\approx$ IR10

$\succ$[**Gideon**]{land} $\Rightarrow$ <east of> $\Rightarrow$ [**Zarahemla**]{land[4]} $\approx$ IR10

$\leftrightarrows$[**Gideon**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Sidon**]{river[1,2]} $\approx$ AR1

$\leftrightarrows$[**Gideon**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Zarahemla**]{land[2,6,7]} $\approx$ IR10

$\succ$[**Gideon**]{land} $\Rightarrow$ <south of> $\Rightarrow$ [**Manti**]{land[4]} $\approx$ IR2 IR10

$\odot$[**Gideon**]{valley} $\Rightarrow$ <contains> $\Rightarrow$ [**Gideon**]{city[2]}

$\succ$[**Gideon**]{valley} $\Rightarrow$ <east of> $\Rightarrow$ [**Sidon**]{river[2]} $\approx$ AR1

$\succ$[**Gideon**]{valley} $\Rightarrow$ <east of> $\Rightarrow$ [**Zarahemla**]{city[2]} $\approx$ IR10

$\leftrightarrows$[**Gideon**]{valley} $\Rightarrow$ <near> $\Rightarrow$ [**Minon**]{land[1]} $\approx$ AR4

We know that the land of Gideon is south and east of Zarahemla and is also less than 1 days march - because of the Amlicite war. The Amlicite battles are mapped out in detail in Section 4.4.2 Amlicite War - Battle of Zarahemla. The best topographical location for the city of Gideon is Hamilton, on the east side of the Mississippi, across the river from Keokuk, and at the end of the Des Moines rapids. See also Section 4.4.1 City of Zarahemla3. Of particular note is Alma 17:1 which gives the cardinal direction of Manti to both Gideon and Zarahemla. Gideon and Zarahemla are SOUTH. Manti is NORTH. Alma 17:1 is frequently misinterpreted as indicating Alma is traveling south to Manti however Alma is not traveling southward but is traveling FROM Manti and Manti is located southward (see IR10). Obviously in normal English Alma 17:1 can be interpreted either way. However, in Book of Mormon English one is never stated as traveling in a direction but is always stated as traveling to or from a location, which has a direction.

Modern Land Location: 1-2 miles east of the Mississippi (Sidon) river between Nauvoo and Hamilton.

1. Alma 2:15-26
2. Alma 6:4-8
3. Alma 8:1
4. Alma 17:1
5. Alma 30:21
6. Alma 61:4-5,8
7. Alma 62:3-4,6
8. Helaman 13:12-16

Aerial view of land, city, and valley of Gideon. Looking west.

⮤[**Gideon**]{valley} ⇒ <near> ⇒ [**Sidon**]{river[2]} ≈ AR1 ⮤[**Gideon**]{valley} ⇒ <near> ⇒ [**Zarahemla**]{city[2,7]} ≈ IR10 ⮤[**Gideon**]{valley} ⇒ <near> ⇒ [**Zarahemla**]{land[1,4]} ≈ IR10 IR2 IR10 AR1 AR3	Modern City Location: Nauvoo, Illinois. Geolocation: N 40° 32' 35.2", W 91° 22' 04.9". Modern Valley Location: 2 miles Southwest of Nauvoo. Geolocation: N 40° 31' 31.8", W 91° 21' 23.3". Modern Land Location: Area between Nauvoo and Hamilton, Illinois. Geolocation: N 40° 28' 39.0", W 91° 20' 39.9"	 Map showing land, city, and valley of Gideon.
Jaredite Era.[~2170 BC to ~550 BC] : Gilgal ≡ [**Gilgal**] ⇒ <is> ⇒ {valley[1]} ≈ AR3 ⮤[**Gilgal**]{valley} ⇒ <near> ⇒ [**Heshlon**]{plains[1]} ≈ AR3 AR3	The valley of Gilgal is the gateway to Moron from the south and has what can be considered "plains" to the south. Any army approaching Moron from the south would need to go through this chosen location for Gilgal. Modern Feature Location: Garden River, Ontario. Geolocation: N 46° 33' 16.6", W 84° 11' 03.4"	1. Ether 14:28-31 Showing the valley of Gilgal (not be confused with the Nephite city of Gilgal).
Reign of the Judges [91 BC to 30 AD] : Gilgal2 ≡ [**Gilgal2**] ⇒ <is> ⇒ {city[1]} ≈ AR3 ⊗[**Gilgal2**]{city} ⇒ <destroyed> ⇒ {sunk into the earth[1]} AR3	There is nothing in the text to identify the location of the Nephite city of Gilgal (Gilgal2) except that it was destroyed by being "sunk". This leads to a reasonable supposition that it shares location and topography with the cities of Gadiandi, Gadiomnah, Jacob, and Gimgimno which are placed along the Mississippi/Sidon in Wisconsin and Iowa. This is the Western Uplands region of Wisconsin (also Gadianton robber territory). The most favorable topographical location not already taken, is chosen. Modern City Location: Dubuque, Iowa. Geolocation: N 42° 30' 50.3", W 90° 40' 04.4"	1. 3 Nephi 9:6 The cities of Gilgal, Gadiandi, Gadiomnah, Jacob, and Gimgimno. These cities destroyed by being sunk at the coming of Christ. The cities of Gadiandi, Gadiomnah, Jacob, and Gimgimno in an aerial view looking to the northeast. These cities destroyed by being sunk.
Reign of the Judges [91 BC to 30 AD] : Gimgimno	The cities of Gadiandi, Gadiomnah, Jacob, and Gimgimno are difficult to place because they are only mentioned in relation to being	1. 3 Nephi 9:8
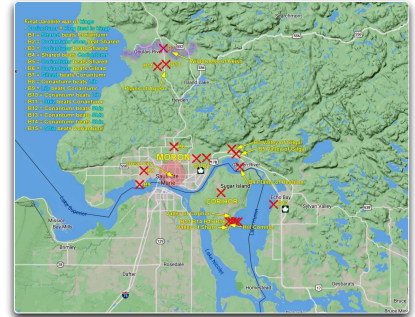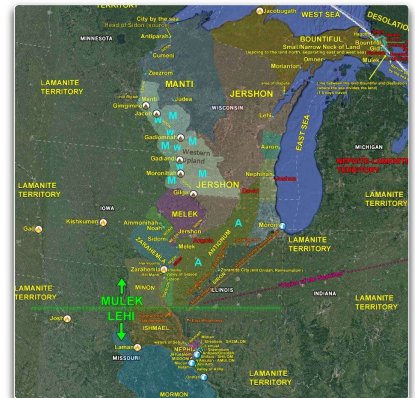
$\equiv$ [**Gimgimno**] $\Rightarrow$ <is> $\Rightarrow$ {city^1} $\approx$ IR7 AR1 AR3

$\otimes$[**Gimgimno**]{city} $\Rightarrow$ <destroyed> $\Rightarrow$ {sunk into the earth ^{1}}

$\leftrightarrows$[**Gimgimno**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Jacob**]{city^1} $\approx$ IR2 IR7 AR1 AR3

IR7 AR1 AR3

destroyed by being "sunk" prior to the visitation of the resurrected Christ. The cities are placed according to the following:

1. Since all these cities suffered the fate of being "sunk" or covered with earth, resulting in hills and valleys, it makes sense to find the location of Nephite lands that has the most hills and valleys. That location is the hilly region along the stretch of the Sidon/Mississippi between Hastings WI and down to about New Albin WI.
2. Of note is that Gadiandi and Gadiomah appear to share the same root or be a derivative of the word Gadianton, as in "Gadianton robbers" which were said to "infest" the hilly regions.
3. The cities listed are assumed to have an order, bottom to top. See Section 3.3 Rules of Interpretation Rules of Interpretation.
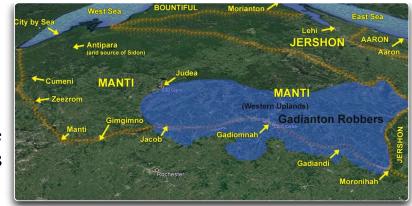4. Using the Rule of listed order being bottom-to-top as mentioned in Section 3.3 Rules of Interpretation, we get the map results by placing the Nephite cities in the same location as major cities today.
5. From step 3, we get the following result: Gadiandi = New Albin, Wisconsin, Gadiomnah = La Cross, Wisconsin, Jacob = Wabasha, Minnesota, and Gimgimno = Red Wing, Minnesota.

Modern City Location: Red Wing, Minnesota. Geolocation: N 44° 34' 06.7", W 92° 35' 05.4"

The cities of Gadiandi, Gadiomnah, Jacob, Gimgimno and Gilgal. These cities destroyed by being sunk at the coming of Christ.

The cities of Gadiandi, Gadiomnah, Jacob, and Gimgimno in an aerial view looking to the northeast. These cities destroyed by being sunk.

Jaredite Era [~2170 BC to ~550 BC] : GreatJarediteCity

$\equiv$ [**GreatJarediteCity**] $\Rightarrow$ <is> $\Rightarrow$ {city^1} $\approx$ AR1 AR3 IR2

$\odot$[**GreatJarediteCity**]{city} $\Rightarrow$ <is in> $\Rightarrow$ [**Desolation**]{land$^{1+2+3+4}$} $\approx$ AR1 AR3

$\odot$[**GreatJarediteCity**]{city} $\Rightarrow$ <is in> $\Rightarrow$ [**Moron**]{land^{3+4+5}} $\approx$ AR1 AR3

$\succ$[**GreatJarediteCity**]{city} $\Rightarrow$ <north of> $\Rightarrow$ [**JarediteLandSouthward**]{land^{1+2+4}} $\approx$ AR3

$\equiv$ [**GreatJarediteCity**]{city} $\Rightarrow$ <same as> $\Rightarrow$ [**Nehor**]{city^{3+4}} $\approx$ AR3

$\parallel$ [**GreatJarediteCity**]{city} $\Rightarrow$ <borders> $\Rightarrow$ [**LineBountifulDesolation**]{passage^{1+3}} $\approx$ AR3

$\parallel$ [**GreatJarediteCity**]{city} $\Rightarrow$ <borders> $\Rightarrow$ [**NeckOfLand**]{land^{1,4}} $\approx$ AR3

$\parallel$ [**GreatJarediteCity**]{city} $\Rightarrow$ <borders> $\Rightarrow$ [**WhereSeaDividesLand**]{feature$^{1,3+4}$} $\approx$ AR3

$\leftrightarrows$[**GreatJarediteCity**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**OreMines**]{place^{1+4}} $\approx$ AR3

AR1 AR3 IR2

"Where the sea divides the land" near the "narrow neck of land" are major clues for the location of this "great" (large) yet unnamed Jaredite city. Although the Book of Mormon says there were "many cities" for the Jaredites (Ether 10:4) only one city name is shared with us (Nehor). The location of the "great city" is proposed to be near the water border (frequently referred to elsewhere in the Book of Mormon) between the Nephite lands of Bountiful and Desolation. In early Nephite times the most strategic spot for control of trade and military advantage was the prominent city of Bountiful which served as the gateway between Lake Superior (West Sea) and Lake Michigan/Huron (East Sea). Along this border route the same positional advantages would have applied to the Jaredites as well as the Nephites. Therefore, it is proposed that the great unnamed Jaredite city is in the Jaredite land of Moron (and probably named Moron) and is the same or very close to the Nephite city of Bountiful on the south and encompassing the late Nephite city of Shem on the north of St Marys River.

Modern City Location: Sault Ste. Marie, Michigan. Geolocation: N 46° 29' 59.1", W 84° 20' 41.1"

1. Alma 22:30-33
2. Helaman 3:5-10
3. Ether 7:5,6,15-17
4. Ether 10:20-23
5. Ether 14:3-15
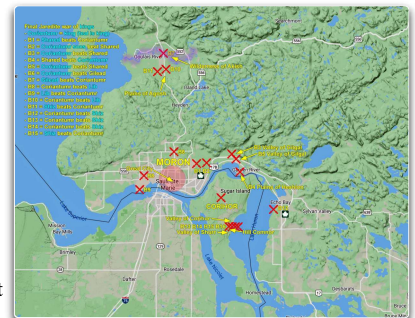
Showing the proposed location of the "great city" to be in the land of Moron.

Reign of the Judges [91 BC to 30 AD] : Hagoth

$\equiv$ [**Hagoth**] $\Rightarrow$ <is> $\Rightarrow$ {place^1} $\approx$ AR1

$\parallel$ [**Hagoth**]{place} $\Rightarrow$ <borders> $\Rightarrow$ [**Bountiful**]{land^2}

$\parallel$ [**Hagoth**]{place} $\Rightarrow$ <borders> $\Rightarrow$ [**NeckOfLand**]{land^2}

$\parallel$ [**Hagoth**]{place} $\Rightarrow$ <borders> $\Rightarrow$ [**WestSea**]{sea^2}

$\leftrightarrows$[**Hagoth**]{place} $\Rightarrow$ <near> $\Rightarrow$ [**Desolation**]{land^2}

$\succ$[**Hagoth**]{place} $\Rightarrow$ <north of> $\Rightarrow$ [**Zarahemla**]{land^{2,3}}

Nephite technology included metal working, "machinery", monetary currency, writing, animal domestication, and ship building. Water craft was very important given the many rivers and proximity to the great lakes. Note that Hagoths ship was noteworthy not because he built it but because it was "exceedingly large". Five thousand and four hundred men, with their wives and their children plus timber is a lot to convey on this

1. Alma 22:32-33
2. Alma 63:4-9
3. Helaman 3:10,14
4. Helaman 4:6-7

$\sum$ [**Hagoth**]{place}~[**NarrowPass**]{place} $\Rightarrow$ <distance> $\Rightarrow$ {1 days[1]} $\approx$ AR9 AR10 D70

AR1 AR9 AR10

and "other ships" mentioned. Based on the description, the launch point is into the west sea (not Ste. Marie's River), and on the border of Bountiful near to the land Desolation.

Modern Place Location: Bay Mills Indian Community, Michigan. Geolocation: N 46° 27' 1.95", W 84° 32' 45.51"

Cedar Point at Round Island Point Nature Preserve, Michigan. Launch area for ships built by Hagoth for northern migration.

Overall map view of launch area for ships built by Hagoth for northern migration.

Reign of the Judges [91 BC to 30 AD] : Helam

$\equiv$ [**Helam**] $\Rightarrow$ <is> $\Rightarrow$ {city[1]} $\approx$ AR1 AR3

$\equiv$ [**Helam**] $\Rightarrow$ <is> $\Rightarrow$ {land[1,2,3]} $\approx$ AR1

$\sum$ [**Helam**]{city}~[**Alma**]{valley} $\Rightarrow$ <distance> $\Rightarrow$ {1 day[1+3]} $\approx$ IR4 IR6 AR10 D6.5

$\sum$ [**Helam**]{city}~[**WatersOfMormon**]{fountain} $\Rightarrow$ <distance> $\Rightarrow$ {8 days[1+3]} $\approx$ IR4 IR6 AR9 D251

$\parallel$ [**Helam**]{land} $\Rightarrow$ <borders> $\Rightarrow$ {wilderness[1,3]} $\approx$ IR4

$\hookrightarrow$[**Helam**]{land} $\Rightarrow$ <has> $\Rightarrow$ {pure water[1]}

$\leftrightharpoons$[**Helam**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Amulon**]{land[1]} $\approx$ IR4 IR6

$\leftrightharpoons$[**Helam**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Jerusalem**]{land[3]}

$\leftrightharpoons$[**Helam**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Midian**]{land[3]}

$\leftrightharpoons$[**Helam**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Nephi**]{land[1,2]}

AR1 AR3 AR7 AR9 AR10 IR4 D6.5

Helam is where the converted people of Alma travel to after being baptized at the Waters of Mormon. It is eight days travel in the direction of the land of Nephi (north) until they reach Helam. We know Helam is in the same general region as the city of Jerusalem - - and it is because of this that we know it is also in the region of Middoni, Ani-Anti, and Amulon. See Sections 4.3.5 and 4.3.5 travel charts for a detailed analysis on how the distances work out. In summary, the 8 days travel can be accounted for by either a land or river journey.

Modern City Location: Crystal City, Missouri. Geolocation: N 38° 13' 24.0", W 90° 22' 46.3"

1. Mosiah 23:3-4,19-20,25-39
2. Mosiah 27:16
3. Alma 24:1,20-23
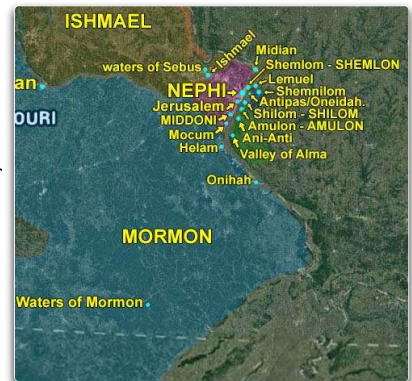
Waters of Mormon in relation to Helam and valley of Alma.
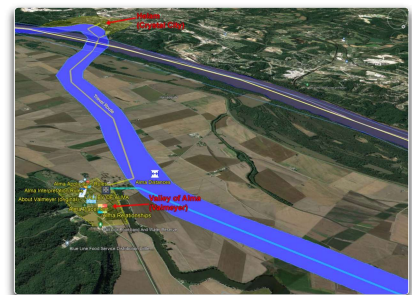
Aerial view of the valley of Alma, and in the background, the city of Helam .Distance from Helam to the valley of Alma shown is only 6 miles. See also Interpretation Rule 4 and Application Rule 10. AR10 allows for up to 32 miles a day for a boat on the river so this journey is well within that limit. For a single day journey, some time must also be allowed for embarking and disembarking their flocks and grain (Mosiah 24:18).

Reign of the Judges [91 BC to 30 AD] : Hermounts

$\equiv$ [**Hermounts**] $\Rightarrow$ <is> $\Rightarrow$ {wilderness[1]} $\approx$ IR1 IR4

$\hookrightarrow$[**Hermounts**]{wilderness} $\Rightarrow$ <has> $\Rightarrow$ {wild beasts[1]} $\approx$ IR4

$\leftrightharpoons$[**Hermounts**]{wilderness} $\Rightarrow$ <near> $\Rightarrow$ [**Sidon**]{river[1]} $\approx$ IR4 AR1

$\succ$[**Hermounts**]{wilderness} $\Rightarrow$ <west of> $\Rightarrow$ [**Sidon**]{river[1]} $\approx$ IR4 AR1

$\leftrightharpoons$[**Hermounts**]{wilderness} $\Rightarrow$ <near> $\Rightarrow$ [**Zarahemla**]{city

Hermounts is explicitly stated as being immediately north and west and Zarahemla so it is not difficult to place. Of interest, all directions in the Book of Mormon abridgement are stated in only one of the four cardinal directions, with Hermounts being the only exception as being both north and west of Zarahemla. See Section 3.3 Rules of Interpretation Rules of Interpretation for explanation on the use of the term "wilderness" which is any place unfit for permanent habitation. It is used with river

1. Alma 2:26-28,35-38
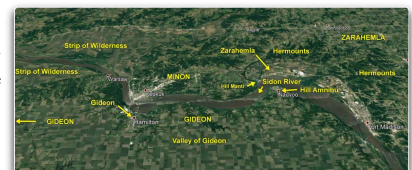
Aerial view of the region of Zarahemla. Looking west with Hermounts to the north and west of

[1] } ≈ IR4 AR1

➢[**Hermounts**]{wilderness} ⇒ <northwest of> ⇒ [**Zarahemla**]{city[1]} ≈ IR4

AR1 IR2 IR4

bottom land flood plain areas but in this case it is also because of the wild beasts that inhabit the area. See also the Amlicite war and diagrams in Section 4.4.2 Amlicite War - Battle of Zarahemla. See also Section 3.4.4.

Modern City Location: none. Geolocation: N 40° 35' 25.9", W 91° 28' 26.1"

Zarahemla.
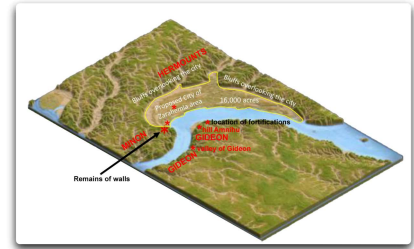
Location of the wilderness of Hermounts, south and west of Zarahemla.

Map showing nearby regions of Zarahemla, including Hermounts.

Jaredite Era [~2170 BC to ~550 BC] : Heshlon

≡ [**Heshlon**] ⇒ <is> ⇒ {plains[1]} ≈ AR3

↰[**Heshlon**]{plains} ⇒ <near> ⇒ [**Gilgal**]{valley[1]} ≈ AR3

AR3

The proposed location is the best place that is close to the plains of Gilgal, in my opinion.

Modern Feature Location: Somewhat east of Echo River (town name), Ontario. Geolocation: N 46° 30' 32.7", W 84° 02' 16.6"

1. Ether 13:27-30
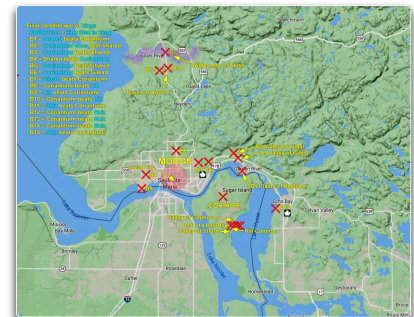
Showing the proposed location for the plains of Heshlon.

Jaredite Era [~2170 BC to ~550 BC] : Heth

≡ [**Heth**] ⇒ <is> ⇒ {land[1]} ≈ AR3

↰[**Heth**]{land} ⇒ <near> ⇒ [**Moron**]{land[1+2]} ≈ AR1 AR3

AR3

Regarding Heth, we know only that it is the location of a rival kingdom to the one in Moron. It appears that it was in close proximity also since the new king Jared was able to "flatter" many people from his fathers kingdom to join his. It makes some sense that the Heth would be in a close but strategic location, and easy to travel to. Topographically the most strategic location would be on the modern border between Upper Michigan and Ontario Canada, and the same place that the Mormon's Nephites chose as a strategic and defensible position, called Desolation2.

Modern Land Location: St Josephs Island, Ontario, Canada. Geolocation: N 46° 13' 06.6", W 83° 57' 26.6"

1. Ether 7:5,6,15-17
2. Ether 8:1,2
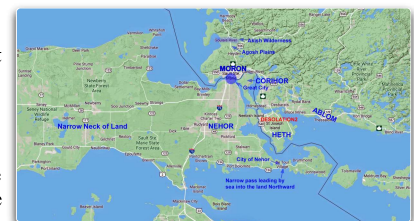
The land of Heth, same as the Nephite Desolation2.

Reign of the Judges [91 BC to 30 AD] : HillNorthOfShilom

≡ [**HillNorthOfShilom**] ⇒ <is> ⇒ {hill[1,2]} ≈ AR3

↰[**HillNorthOfShilom**]{hill} ⇒ <near> ⇒ [**Nephi**]{city[1]} ≈ AR3

↰[**HillNorthOfShilom**]{hill} ⇒ <near> ⇒ {wilderness[1]} ≈ IR4

➢[**HillNorthOfShilom**]{hill} ⇒ <north of> ⇒ [**Shilom**]{land[1,2]}

AR3 IR4

The Hill north of Shilom has no specific name so I designate it HillNorthOfShilom. It would be the highest spot with the best view and yet still close to the river -- and where the original French settlers established St Louis.

Modern City Location: Old Frenchtown, St Louis, Missouri. Geolocation: N 38° 37' 00.1", W 90° 12' 06.1"

1. Mosiah 7:3-7,16
2. Mosiah 11:8-13
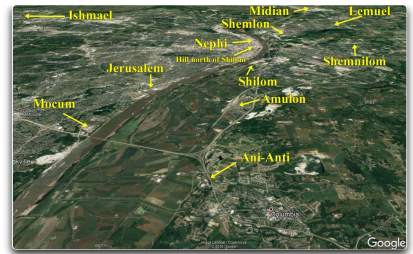
View of Shilom and the hill north of Shilom, looking north.
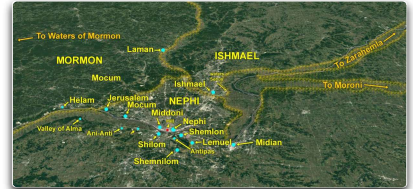
View of Shilom and the hill north of Shilom, looking west.

Reign of the Judges [91 BC to 30 AD] : HillManti

$\equiv$ [**HillManti**] $\Rightarrow$ <is> $\Rightarrow$ {hill^2}

[**HillManti**]{hill} $\Rightarrow$ <near> $\Rightarrow$ [**Zarahemla**]{land^{1,2}}

[**HillManti**]{hill} $\Rightarrow$ <has> $\Rightarrow$ {execution of Nehor^{1,2}}

There is no indication that the hill Manti has any connection with the land/city of Manti. With Zarahemla being the capital city, it is assumed to be near the location of the judgement seat to which Nehor was brought. Therefore the place of execution, the hill Manti, would likely also be nearby. The hill chosen is the most prominent at the approach to Zarahemla from the south.

Modern City Location: Bluff Park, Iowa. Geolocation: N 40° 31' 40.7", W 91° 24' 14.6"

1. Helaman 7:1,8:26-27,9:1-2
2. Alma 1:2,8-10,13-15

Aerial view showing location of hill Manti just south of Zarahemla.

Topographical map showing hill Manti.

View from top of hill Manti. Brown river shading shows aproximate extent prior to Keokuk dam.

Reign of the Judges [91 BC to 30 AD] : Ishmael

$\equiv$ [**Ishmael**] $\Rightarrow$ <is> $\Rightarrow$ {land^{1,2,3,4,5,6,7}} $\approx$ AR1 AR3

[**Ishmael**]{land} $\Rightarrow$ <contains> $\Rightarrow$ [**Sebus**]{waters^1}

[**Ishmael**]{land} $\Rightarrow$ <near> $\Rightarrow$ {wilderness^1} $\approx$ IR4

[**Ishmael**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Lemuel**]{city^5}

[**Ishmael**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Middoni**]{land^{2,3,4,5}}

[**Ishmael**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Midian**]{land^6} $\approx$ AR5

[**Ishmael**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Nephi**]{city^5}

[**Ishmael**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Nephi**]{land^{1,4,7}}

[**Ishmael**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Shemlon**]{land^5}

[**Ishmael**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Shilom**]{land^5}

[**Ishmael**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Shimnilom**]{city^5}

AR1 AR3 AR5 IR4

Ishmael is in the heartland of Lamanite territory near the land of Nephi of about 76 BC and we know about Ishmael because of the missionary journeys of the sons of Mosiah. It was their first Lamanite city encountered in the trip from Zarahemla, where Ammon departed from his fellow missionaries. See Section 4.3.3 Missionary Journeys of Ammon and Sons of Mosiah.

Modern City Location: St Charles, Missouri. Geolocation: N 38° 46' 42.4", W 90° 28' 57.8"

1. Alma 17:7-8,13,18-21,26,34
2. Alma 20:14-15
3. Alma 21:18-21
4. Alma 22:1,4
5. Alma 23:8-13
6. Alma 24:5
7. Alma 25:13

View of Ishmael and nearby cities, looking west.

Ishmael and nearby cities.

Reign of the Judges [91 BC to 30 AD] : Jacob

≡ [**Jacob**] ⇒ <is> ⇒ {city^1} ≈ IR2 IR7 AR1 AR3

⊗[**Jacob**]{city} ⇒ <destroyed> ⇒ {sunk and buried^{1,2}} ≈ I R2

↰[**Jacob**]{city} ⇒ <near> ⇒ [**Gimgimno**]{city^2} ≈ IR2 IR7 AR1 AR3

↰[**Jacob**]{city} ⇒ <near> ⇒ [**Gadiomnah**]{city^2} ≈ IR7 AR1 AR3

IR2 IR7 AR1 AR3

The cities of Gadiandi, Gadiomnah, Jacob, and Gimgimno are difficult to place because they are only mentioned in relation to being destroyed by being "sunk" prior to the visitation of the resurrected Christ. The cities are placed according to the following:

1. Since all these cities suffered the fate of being "sunk" or covered with earth, resulting in hills and valleys, it makes sense to find the location of Nephite lands that has the most hills and valleys. That location is the hilly region along the stretch of the Sidon/Mississippi between Hastings WI and down to about New Albin WI.
2. Of note is that Gadiandi and Gadiomah appear to share the same root or be a derivative of the word Gadianton, as in "Gadianton robbers" which were said to "infest" the hilly regions.
3. The cities listed are assumed to have an order, bottom to top. See Section 3.3 Rules of Interpretation Rules of Interpretation.
4. Using the Rule of listed order being bottom-to-top as mentioned in Section 3.3 Rules of Interpretation, we get the map results by placing the Nephite cities in the same location as major cities today.
5. From step 3, we get the following result: Gadiandi = New Albin, Wisconsin, Gadiomnah = La Cross, Wisconsin, Jacob = Wabasha, Minnesota, and Gimgimno = Red Wing, Minnesota.

Modern City Location: Wabasha, Michigan. Geolocation: N 44° 22' 40.4", W 92° 01' 20.7"

1. 3 Nephi 1:27
2. 3 Nephi 9:8

The cities of Gadiandi, Gadiomnah, Jacob, Gimgimno and Gilgal. These cities destroyed by being sunk at the coming of Christ.

The cities of Gadiandi, Gadiomnah, Jacob, and Gimgimno in an aerial view looking to the northeast. These cities destroyed by being sunk.

Reign of the Judges [91 BC to 30 AD] : Jacobugath

≡ [**Jacobugath**] ⇒ <is> ⇒ {city^2} ≈ IR2 AR1 AR3

⊗[**Jacobugath**]{city} ⇒ <destroyed> ⇒ {by fire^2}

➤[**Jacobugath**]{city} ⇒ <northernmost> ⇒ {land^1}

IR2 AR1 AR3

The most northernmost part of the land is the Keweenaw peninsula, which is a key location due to the ore mines found there and thus a strategic location indeed. It could be as far north as Copper Harbor but an actual settlement makes more sense further inland but with good access to Lake Superior. Burned by fire in 34 AD. See Section 3.5.2.

Modern City Location: Hancock, Michigan. Geolocation: N 47° 07' 34.7", W 88° 35' 15.7"

1. 3 Nephi 7:9,12
2. 3 Nephi 9:8

Map with Jacobugath. This strategic location is the furthest north of all Nephite cities. See Section 3.5.2.

View of the Keweenaw peninsula that extends into Lake Superior. The Keweenaw Waterway flows north and the Portage river goes south.

Ancient copper mining on the Keweenaw peninsula.

Topography of Keweenaw peninsula.

| **Jaredite Era** [~2170 BC to ~550 BC] : JarediteLandSouthward | As far as we can tell from the Book of Mormon, the Jaredites did not migrate to the southern areas of the Nephites and Lamanites but rather reserved these areas as a game reserve. Early on they had some kind of issue with poisonous serpents in these regions also. However, knowing that Zarahemla was south of Jaredites a useful indicator that Jaredites dwelt in upper Michigan and Ontario.

Modern Feature Location: Wisconsin, Illinois, eastern Iowa, Indiana, Ohio. Geolocation: N 42° 14' 43.1", W 89° 05' 52.4" | 1. Ether 9:31-32
2. Ether 10:19-21 |

≡ [**JarediteLandSouthward**] ⇒ <is> ⇒ {land^{1,2}} ≈ AR3
⊙[**JarediteLandSouthward**]{land} ⇒ <contains> ⇒ [**Zarahemla**]{land^1} ≈ IR4
➢[**JarediteLandSouthward**]{land} ⇒ <south of> ⇒ [**LineBountifulDesolation**]{passage^2}
➢[**JarediteLandSouthward**]{land} ⇒ <south of> ⇒ [**NeckOfLand**]{land^2}
➢[**JarediteLandSouthward**]{land} ⇒ <south of> ⇒ [**OreMines**]{place^2} ≈ AR3
➢[**JarediteLandSouthward**]{land} ⇒ <south of> ⇒ [**GreatJarediteCity**]{city^2} ≈ AR3

IR4 AR3

Jaredite land southward. Reserved for game.

| **Late History** [314 AD to 420 AD] : Jashon | The city Jashon is mentioned as being near the hill where Ammaron had deposited the Nephite records (hill Shim) therefore Jashon must be in or near the land of Antum since Shim is in Antum. Jashon is placed north of Shim and Antum at the most natural place available, which is where the Garden River flows and empties into the St Marys river.

Modern City Location: Peninsula west end of Lake George, Ontario, Canada. Geolocation: 46° 30' 16.3" N 84° 05' 11.2" W | 1. Mormon 1:1-5
2. Mormon 2:16,17 |

≡ [**Jashon**] ⇒ <is> ⇒ {city^2} ≈ AR1 AR3
≡ [**Jashon**] ⇒ <is> ⇒ {land^2} ≈ AR3
➢[**Jashon**]{city} ⇒ <north of> ⇒ [**Joshua**]{land^2}
➢[**Jashon**]{city} ⇒ <south of> ⇒ [**Shem**]{city^2}
➢[**Jashon**]{city} ⇒ <south of> ⇒ [**Shem**]{land^2}
↰[**Jashon**]{land} ⇒ <near> ⇒ [**Antum**]{land^{1+2}}
↰[**Jashon**]{land} ⇒ <near> ⇒ [**Joshua**]{land^2}
➢[**Jashon**]{land} ⇒ <north of> ⇒ [**Joshua**]{land^2}
➢[**Jashon**]{land} ⇒ <south of> ⇒ [**Shem**]{city^2}
➢[**Jashon**]{land} ⇒ <south of> ⇒ [**Shem**]{land^2}
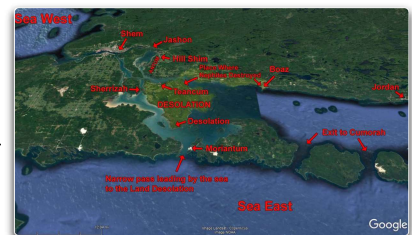
AR1 AR3

View of Jashon and surrounding areas of conflict circa 326-380 AD. Looking north.

| **Reign of the Judges** [91 BC to 30 AD] : Jershon | Jershon is a large land area in the center of Nephite territory with the City of Jershon at the southern tip. For map of the migrations of the People of Ammon, see Section 4.4.4 The People of Ammon - Migrations. When the Nephites ceded this land to the People of Ammon, they gave up a vast but sparsely populated area in the center of their lands, the least exposed areas to attack. Jershon extended far north and then to the East Sea (Lake Michigan). The city of Jershon is placed where the Iowa River meets the Rock Island river.

Modern City Location: Rock Island, Illinois. | 1. Alma 27:22-26
2. Alma 28:1,8
3. Alma 30:1,6,19
4. Alma 31:3
5. Alma 35:1,2,6,8,13,14
6. Alma 43:4-5,15 |

≡ [**Jershon**] ⇒ <is> ⇒ {city^6} ≈ AR1 AR3
≡ [**Jershon**] ⇒ <is> ⇒ {land^{1,2,3,4,5,6}}
‖ [**Jershon**]{land} ⇒ <borders> ⇒ [**Antionum**]{land^4}
‖ [**Jershon**]{land} ⇒ <borders> ⇒ [**Bountiful**]{land^1} ≈ AR4
↰[**Jershon**]{land} ⇒ <near> ⇒ [**EastSea**]{sea^1}
↰[**Jershon**]{land} ⇒ <near> ⇒ [**Melek**]{land^5}
➢[**Jershon**]{land} ⇒ <north of> ⇒ [**Antionum**]{land^4}
↔[**Jershon**]{land}~[**Nephi**]{land} ⇒ <separated by> ⇒ {wilderness^{1,2}} ≈ IR4

➢[**Jershon**]{land} ⇒ <south of> ⇒ [**Bountiful**]{land^1} ≈ AR 4

AR1 AR3 AR4 IR4

Geolocation: N 41° 29' 23.3", W 90° 35' 08.2"

Map with Jershon and surrounding areas.

Aerial view of the city of Jershon and the land area outlined in orange. Looking north.

Reign of the Judges [91 BC to 30 AD] : Jerusalem

≡ [**Jerusalem**] ⇒ <is> ⇒ {land^{1,2}} ≈ IR2

≡ [**Jerusalem**] ⇒ <is> ⇒ {city^{1,3}} ≈ IR2 AR1 AR3

⊗[**Jerusalem**]{city} ⇒ <destroyed> ⇒ {waters coming up^3}

↹[**Jerusalem**]{city} ⇒ <near> ⇒ [**Amulon**]{land^2} ≈ IR6

↹[**Jerusalem**]{city} ⇒ <near> ⇒ [**Middoni**]{land^1}

↹[**Jerusalem**]{city} ⇒ <near> ⇒ [**Mocum**]{city^3}

↹[**Jerusalem**]{city} ⇒ <near> ⇒ [**Mormon**]{land^1}

↹[**Jerusalem**]{city} ⇒ <near> ⇒ [**Onihah**]{city^3} ≈ IR7

∑ [**Jerusalem**]{city}~[**Ani-Anti**]{village} ⇒ <distance> ⇒ {<1 day^1} ≈ IR6 AR10 D5

↪[**Jerusalem**]{land} ⇒ <has> ⇒ {Amlicites^{1,2}}

↪[**Jerusalem**]{land} ⇒ <has> ⇒ {Amulonites^{1,2}}

↪[**Jerusalem**]{land} ⇒ <has> ⇒ {Lamanites^1}

‖ [**Jerusalem**]{land} ⇒ <borders> ⇒ [**Mormon**]{land^1}

↹[**Jerusalem**]{land} ⇒ <near> ⇒ [**Amulon**]{land^2} ≈ IR6

↹[**Jerusalem**]{land} ⇒ <near> ⇒ [**Helam**]{land^1}

↹[**Jerusalem**]{land} ⇒ <near> ⇒ [**Midian**]{land^2}

↹[**Jerusalem**]{land} ⇒ <near> ⇒ [**Nephi**]{land^2}

IR2 IR6 IR7 AR1 AR3 AR10

Everywhere in the Book of Mormon where it says Amalekites, it should read Amlicites. See IR2 in Section 3.4 Entity Relationship Table Rules of Interpretation. Amlicites built the city of Jerusalem and named it after the Jerusalem in the old world. See also Section 4.3.3 Missionary Journeys of Ammon and Sons of Mosiah for the city of Jerusalem in the missionary journeys of the sons of Mosiah which helps to pin-point the location.

Modern City Location: Mississippi River Greenway, St Louis, Missouri. Geolocation: N 38° 31' 59.8", W 90° 15' 45.7"

1. Alma 21:1-2,4,11-13,18,20
2. Alma 24:1
3. 3 Nephi:9-7
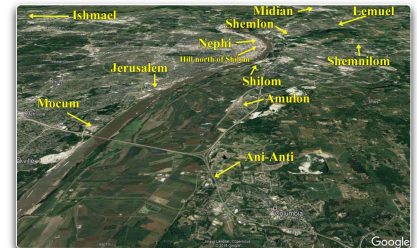
View of Jerusalem and nearby cities, looking north.

Jerusalem and nearby cities.

View of Jerusalem and nearby cities, looking west.

Late History [314 AD to 420 AD] : Jordan

$\equiv$ [**Jordan**] $\Rightarrow$ \<is\> $\Rightarrow$ {city^3} $\approx$ AR1 AR3

$\leftrightarrows$[**Jordan**]{city} $\Rightarrow$ \<near\> $\Rightarrow$ [**Boaz**]{city^{2,3}}

$\leftrightarrows$[**Jordan**]{city} $\Rightarrow$ \<near\> $\Rightarrow$ [**Desolation2**]{city^{2,3}}

$\leftrightarrows$[**Jordan**]{city} $\Rightarrow$ \<near\> $\Rightarrow$ [**Desolation2**]{land^{2,3}}

$\leftrightarrows$[**Jordan**]{city} $\Rightarrow$ \<near\> $\Rightarrow$ [**Teancum**]{city^{2,3}}

$\leftrightarrows$[**Jordan**]{city} $\Rightarrow$ \<near\> $\Rightarrow$ [**Shim**]{hill^{2,3}}

$\leftrightarrows$[**Jordan**]{city} $\Rightarrow$ \<near\> $\Rightarrow$ [**Antum**]{land^1}

AR1 AR3

After the tremendous battles and tide-turning defeat at Desolation, the Nephites who are with Mormon retreat first to Boaz and then to Jordan. Antum is mentioned because Mormon travels there, most likely by water, (the hill Shim is in the land of Antum) to retrieve the plates. See Section 4.8.2 War in Land of Desolation. In comparison to Desolation the sites of Boaz and Jordon are less defensible. However then a treaty deal is struck for the all the Nephites to gather, unimpeded, to the land of Cumorah, which is the gateway to the west from the Atlantic seaboard.

Modern City Location: Blind River, Ontario, Canada. Geolocation: N 46° 11' 07.2", W 82° 57 '17.6"

1. Mormon 1:1-3
2. Mormon 4:1-9,19-23
3. Mormon 5:3-5

View of Jordan and surrounding areas of conflict circa 326-380 AD. Looking north.

Reign of the Judges [91 BC to 30 AD] : Josh

$\equiv$ [**Josh**] $\Rightarrow$ \<is\> $\Rightarrow$ {city^1} $\approx$ IR2 IR7 AR3

$\leftrightarrows$[**Josh**]{city} $\Rightarrow$ \<near\> $\Rightarrow$ [**Laman**]{city^1}

$\leftrightarrows$[**Josh**]{city} $\Rightarrow$ \<near\> $\Rightarrow$ [**Gad**]{city^1} $\approx$ IR7 AR1 AR3

$\otimes$[**Josh**]{city} $\Rightarrow$ \<destroyed\> $\Rightarrow$ {by fire^1}

IR2 IR7 AR1 AR3

The cities of Laman, Josh, Gad, and Kishcumen are difficult to place because they are only mentioned in connection with being destroyed by fire in connection with the visitation of the resurrected Christ. The cities are placed according to the following reasons:
1. The cities listed are assumed to have an order, bottom to top. See Section 3.3 Rules of Interpretation Rules of Interpretation.
2. It can reasonably be inferred that the first city, Laman, is in Lamanite territory.
3. There is only two general areas mentioned as having a major Lamanite population where no cities have been identified at all via the Entity Relationship table in Section 3.4 Entity Relationship Table. That location is west of Nephi and west of Zarahemla which is populated with Lamanites according to Mormon. See Alma 22:28 in Section 4.2 Mormon's Dissertation on Book Of Mormon Lands.
4. Using the Rule of listed order being bottom-to-top as mentioned in Section 3.3 Rules of Interpretation and starting on the Missouri river west of the land of Nephi, we start with the best topographical location for cities that border the Missouri river.
5. From steps 1-4, we get the following result: Laman = Jefferson City MO, Josh = Kansas City MO, Gad = Omaha NB. In the case of Kishcumen, we know that cities are named after the founder/first inhabitant and in the case of Kishcumen, we know he fled from Zarahemla and it makes the most sense that he would flee northwest via the Des Moines river to be away from major populations of both Nephites and Lamanites in order to find his own space, as he is a founder of the Gadianton robbers. So Kishcumen aligns best with Des Moines IO.

Modern City Location: Kansas City, Missouri. Geolocation: N 39° 06' 15.4", W 94° 35' 30.2"

1. 3 Nephi 9:10

The cities of Laman, Josh, Gad, and Kishcumen. These cities destroyed by fire.

Late History [314 AD to 420 AD] : Joshua

$\equiv$ [**Joshua**] $\Rightarrow$ \<is\> $\Rightarrow$ {land^1} $\approx$ AR1 AR2 AR3

$\parallel$ [**Joshua**]{land} $\Rightarrow$ \<borders\> $\Rightarrow$ {the west seashore^1}

$\leftrightarrows$[**Joshua**]{land} $\Rightarrow$ \<near\> $\Rightarrow$ [**Jashon**]{land^1}

The Book of Mormon history picks up again nearly 300 years after the coming of Christ. It is to be expected there are new lands and cities with some new names too, and the Book of Mormon narrative seems to indicate that. We do know that the final conflict begins in Zarahemla and that Mormon's army

1. Mormon 2:1-6

➢[**Joshua**]{land} ⇒ <north of> ⇒ [**Angola**]{city[1]}

➢[**Joshua**]{land} ⇒ <north of> ⇒ [**David**]{land[1]}

➢[**Joshua**]{land} ⇒ <south of> ⇒ [**Jashon**]{city[1]}

➢[**Joshua**]{land} ⇒ <south of> ⇒ [**Jashon**]{land[1]}

AR1 AR2 AR3

retreats, step by step, to the north countries and end up eventually at Jashon in the land of Desolation. We're not given any details but the Logical Model combined with the topography of the physical provides the most direct and logical routes from Zarahemla Angola to David to Joshua and finally to Jashon in the land of Desolation. The proposed route is to first head north from Zarahemla in the direction of the Mississippi (Sidon) and then north in the direction of the Rock River until reaching Janesville Wisconsin (David), then an overland trip Joshua (Marionette Wisconsin) and finally, the last part of the journey to the city of Jashon (Garden River, Ontario, Canada). This trek involves a lot of soldiers and people over a long distance. They are likely gathering in new people to their group as they go. The text indicates they "marched" to these locations so that rules out any significant travel on Lake Michigan for this large group. We're told that Joshua "is in the borders west by the seashore". Green Bay is the best candidate for this as one can see both the east and west side of Green Bay from either side. Marionette WI is on the center west side of Green Bay where the Menominee river empties into the Green Bay. The Menominee River forms a border between Upper Michigan and Wisconsin.

Modern City Location: Racine, Wisconsin. Geolocation: N 45° 05' 18.4", W 87° 37' 28.5"

View of Angola, David, Joshua. Nephite retreat path to Desolation.

Reign of the Judges [91 BC to 30 AD] : Judea

≡ [**Judea**] ⇒ <is> ⇒ {city[2,3]} ≈ AR1 AR3

⇆[**Judea**]{city} ⇒ <near> ⇒ [**Manti**]{city[2]} ≈ IR7 AR1 AR3

⇆[**Judea**]{city} ⇒ <near> ⇒ [**Zeezrom**]{city[2]} ≈ IR7 AR1 AR3

⇆[**Judea**]{city} ⇒ <near> ⇒ [**Cumeni**]{city[2,4]} ≈ IR7 AR1 AR3

⇆[**Judea**]{city} ⇒ <near> ⇒ [**Antiparah**]{city[2]} ≈ IR7 AR1 AR3

⇆[**Judea**]{city} ⇒ <near> ⇒ [**CityBySeashore**]{city[3]} ≈ IR7

➢[**Judea**]{city} ⇒ <south of> ⇒ [**Antiparah**]{city[2,3]} ≈ IR7 AR1 AR3

➢[**Judea**]{city} ⇒ <south of> ⇒ [**WestSea**]{sea[1]} ≈ IR7

IR7 AR1 AR3

The stripling soldiers campaign provides a wealth of information about Judea and the Land of Manti region and the cities in the neighborhood. See also Section 4.5.3 War of Amalickiah - Stripling Soldiers. While Zarahemla is not in the neighborhood, it is a straight shot along the Sidon/Mississippi to travel between the two areas. The Lamanites invaded and held border cities along the Sidon. Therefore Judea, the home base for Helamans men and the stripling soldiers, is placed in the center of Manti along the Chippewa river which joins up with the Sidon.

Modern City Location: Eau Claire, Wisconsin. Geolocation: N 44° 47' 02.8", W 91° 31' 52.3"

1. Alma 53:8-9,22
2. Alma 56:9,14-15,18
3. Alma 56:18,27-28,31-34,57
4. Alma 57:11-12,23-24,30-34
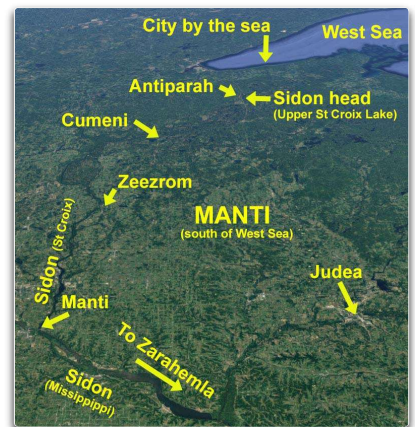
Aerial view of cities in the land of Manti, showing Judea, south of the west sea. Looking north.

Aerial view of Judea and other cities in the land of Manti.

Reign of the Judges [91 BC to 30 AD] : Kishcumen $\equiv$ [**Kishcumen**] $\Rightarrow$ <is> $\Rightarrow$ {city[1]} $\approx$ IR2 IR7 AR1 AR3 $\otimes$ [**Kishcumen**]{city} $\Rightarrow$ <destroyed> $\Rightarrow$ {by fire[1]} $\leftrightarrows$ [**Kishcumen**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Gad**]{city[1]} $\approx$ IR7 AR1 AR3 $\leftrightarrows$ [**Kishcumen**]{city} $\Rightarrow$ <near> $\Rightarrow$ {wilderness[1,2]} $\approx$ IR4 $\oslash$ [**Kishcumen**]{city} $\Rightarrow$ <not in> $\Rightarrow$ {Nephite lands[2]} IR2 IR4 IR7 AR1 AR3	The cities of Laman, Josh, Gad, and Kishcumen are difficult to place because they are only mentioned in connection with being destroyed by fire in connection with the visitation of the resurrected Christ. The cities are placed according to the following reasons: 1. The cities listed are assumed to have an order, bottom to top. See Section 3.3 Rules of Interpretation Rules of Interpretation. 2. It can reasonably be inferred that the first city, Laman, is in Lamanite territory. 3. There is only two general areas mentioned as having a major Lamanite population where no cities have been identified at all via the Entity Relationship table in Section 3.4 Entity Relationship Table. That location is west of Nephi and west of Zarahemla which is populated with Lamanites according to Mormon. See Alma 22:28 in Section 4.2 Mormon's Dissertation on Book Of Mormon Lands. 4. Using Rule 7 (listed order being bottom-to-top, left to right) as mentioned in Section 3.3 Rules of Interpretation and starting on the Missouri river west of the land of Nephi, we start with the best topographical location for cities that border the Missouri river. 5. From steps 1-4, we get the following result: Laman = Jefferson city MO, Josh = Kansas city MO, Gad = Omaha NB. In the case of Kishcumen, we know that cities are named after the founder/first inhabitant and in the case of Kishcumen, we know he fled from Zarahemla and it makes the most sense that he would flee northwest via the Des Moines river to be away from major populations of both Nephites and Lamanites in order to find his own space, as he is a founder of the Gadianton robbers. Modern City Location: Des Moines, Iowa. Geolocation: N 41° 34' 49.1", W 93° 36' 58.8"	1. 3 Nephi 9:10 2. Helaman 2:11 The cities of Laman, Josh, Gad, and Kishcumen. These cities destroyed by fire.
Reign of the Judges [91 BC to 30 AD] : Laman $\equiv$ [**Laman**] $\Rightarrow$ <is> $\Rightarrow$ {city[1]} $\approx$ IR2 IR7 AR1 AR3 $\otimes$ [**Laman**]{city} $\Rightarrow$ <destroyed> $\Rightarrow$ {by fire[1]} $\leftrightarrows$ [**Laman**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Josh**]{city[1]} IR2 IR7 AR1 AR3	The cities of Laman, Josh, Gad, and Kishcumen are difficult to place because they are only mentioned in connection with being destroyed by fire in connection with the visitation of the resurrected Christ. The cities are placed according to the following reasons: 1. The cities listed are assumed to have an order, bottom to top. See Section 3.3 Rules of Interpretation Rules of Interpretation. 2. It can reasonably be inferred that the first city, Laman, is in Lamanite territory. 3. There is only two general areas mentioned as having a major Lamanite population where no cities have been identified at all via the Entity Relationship table in Section 3.4 Entity Relationship Table. That location is west of Nephi and west of Zarahemla which is populated with Lamanites according to Mormon. See Alma 22:28 in Section 4.2 Mormon's Dissertation on Book Of Mormon Lands. 4. Using the Rule of listed order being bottom-to-top as mentioned in	1. 3 Nephi 9:10 The cities of Laman, Josh, Gad, and Kishcumen. These cities destroyed by fire.
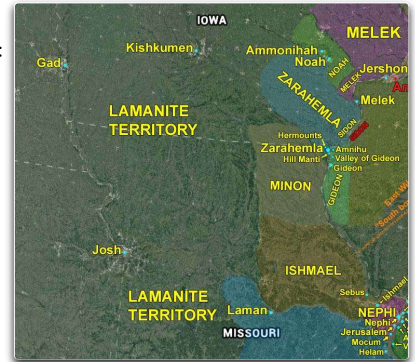
View of Laman (top), looking west.

Section 3.3 Rules of Interpretation and starting on the Missouri river west of the land of Nephi, we start with the best topographical location for cities that border the Missouri river.

5. From steps 1-4, we get the following result: Laman = Jefferson city MO, Josh = Kansas city MO, Gad = Omaha NB. In the case of Kishcumen, we know that cities are named after the founder/first inhabitant and in the case of Kishcumen, we know he fled from Zarahemla and it makes the most sense that he would flee northwest via the Des Moines river to be away from major populations of both Nephites and Lamanites in order to find his own space, as he is a founder of the Gadianton robbers.

Laman and nearby cities.

Modern City Location: Jefferson City, Missouri. Geolocation: N 38° 33' 20.5", W 92° 02' 23.1"

Reign of the Judges [91 BC to 30 AD] : Lehi

$\equiv$ [**Lehi**] $\Rightarrow$ <is> $\Rightarrow$ {city[2,3]} $\approx$ IR7 AR1 AR3

$\equiv$ [**Lehi**] $\Rightarrow$ <is> $\Rightarrow$ {land[1,4]} $\approx$ IR7 AR1 AR3

$\parallel$ [**Lehi**]{city} $\Rightarrow$ <borders> $\Rightarrow$ [**EastSea**]{sea[1]} $\approx$ IR7

⊙[**Lehi**]{city} $\Rightarrow$ <is in> $\Rightarrow$ [**BordersOfNephites**]{feature[6+,5]}

⇆[**Lehi**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Morionton**]{city[2,3]}

⇆[**Lehi**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Moroni**]{city[2,3]}

⇆[**Lehi**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Nephihah**]{city[2,3,4]} $\approx$ IR7

⇆[**Lehi**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Nephihah**]{land[1,4]} $\approx$ IR7

➤[**Lehi**]{city} $\Rightarrow$ <south of> $\Rightarrow$ [**Morionton**]{city[2,3]}

➤[**Lehi**]{city} $\Rightarrow$ <south of> $\Rightarrow$ [**Morionton**]{land[2,3]}

$\parallel$ [**Lehi**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**EastSea**]{sea[1]} $\approx$ IR7

$\parallel$ [**Lehi**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Morionton**]{city[3]}

$\parallel$ [**Lehi**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Morionton**]{land[1,3]}

⇆[**Lehi**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Morionton**]{city[1,3]}

⇆[**Lehi**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Moroni**]{city[2,3]}

⇆[**Lehi**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Nephihah**]{city[2,4]} $\approx$ IR7

⇆[**Lehi**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Nephihah**]{land[4]} $\approx$ IR7

➤[**Lehi**]{land} $\Rightarrow$ <sea journey to> $\Rightarrow$ [**NarrowPass**]{place[1]}

➤[**Lehi**]{land} $\Rightarrow$ <south of> $\Rightarrow$ [**Morionton**]{land[1]}

IR7 AR1 AR3

Lehi is one of the cities and lands along the seashore of the East Sea or Lake Michigan and part of Jershon so probably populated by the people of Ammon. The "area of dispute" is at Marinette Wisconsin and Menominee Michigan. See the War of Amalickiah in **Section 4.6.2 War of Amalickiah**.

Modern City Location: Green Bay, Wisconsin. Geolocation: N 44° 32' 14.9", W 88° 00' 05.8"

1. Alma 50:13-15,25-36
2. Alma 51:24-26
3. Alma 59:5
4. Alma 62:30
5. Alma 51:22-27
6. Helaman 1:19,26

Map showing Lehi and nearby cities. Lehi towards the bottom.
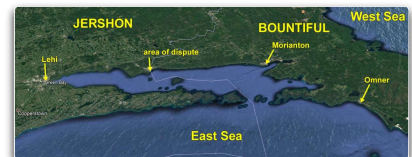
Tilted view of Lehi, Morionton, and Omner. Note that Lehi is in the land of Jershon and Morianton is in the land of Bountiful.

Reign of the Judges [91 BC to 30 AD] : Lehi-Nephi

$\equiv$ [**Lehi-Nephi**] $\Rightarrow$ <is> $\Rightarrow$ {city[1,2]} $\approx$ IR2 AR1 AR3

$\equiv$ [**Lehi-Nephi**] $\Rightarrow$ <is> $\Rightarrow$ {land[1,2]}

$\equiv$ [**Lehi-Nephi**]{city} $\Rightarrow$ <same as> $\Rightarrow$ [**Nephi**]{city[2]}

$\equiv$ [**Lehi-Nephi**]{land} $\Rightarrow$ <same as> $\Rightarrow$ [**Nephi**]{land[2]}

$\parallel$ [**Lehi-Nephi**]{city} $\Rightarrow$ <borders> $\Rightarrow$ [**Shilom**]{land[1,2]}

$\parallel$ [**Lehi-Nephi**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Shilom**]{land[1,2]}

↦[**Lehi-Nephi**]{city} $\Rightarrow$ <has> $\Rightarrow$ {walls[2]}

IR2 AR1 AR3

The city of Nephi, abandoned by the Nephites about 280 BC, is later repopulated by Nephites in the 280 BC - 171 BC timeframe and it's walls were rebuilt. Originally called Nephi, it is referred to as Lehi-Nephi and then back to just Nephi again. Later, during the Reign of the Judges, Nephi becomes the capital city of the Lamanites. See also, Nephi.

Modern City Location: Old Frenchtown, St Louis, Missouri. N 38° 37' 00.1", W 90° 12' 06.1"

1. Mosiah 7:1-4,21
2. Mosiah 9:6-15
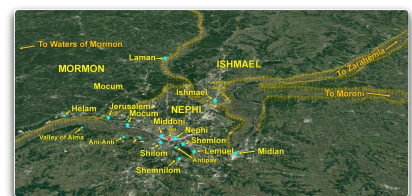
Aerial view of Nephi (Lehi-Nephi) and surrounding cities, looking west.

Land of Nephi and nearby cities.

| **Reign of the Judges** [91 BC to 30 AD] : LehiLand | From a global perspective, the lands south and north (From the mouth of the Mississippi up to Canada and beyond) were named Lehi and Mulek although these designations were rarely used because most of the historical records focus on more limited areas. Going south to north, LehiLand extends from the mouth of the Mississippi to somewhat north of St Louis, inclusive. | 1. Helaman 6:6-10 |

$\equiv$ [**LehiLand**] $\Rightarrow$ <is> $\Rightarrow$ {land area[1]}
$\blacktriangleright$ [**LehiLand**] {land area} $\Rightarrow$ <south of> $\Rightarrow$ [**MulekLand**] {land area[1]}

Modern Land Location: 100 miles north of St Louis then south to the Gulf of Mexico. Geolocation: N 35° 07' 48.8", W 90° 02' 57.9"
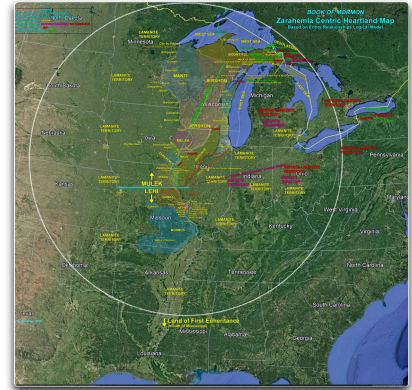
Master map showing the MulekLand/LehiLand border.

| **Reign of the Judges** [91 BC to 30 AD] : Lemuel | The city of Lemuel is placed on the perimeter of the former path of the Sidon river (Horseshoe Lake) that once existed west of the city of Nephi. Lemuel is so placed because it is mentioned with the other cities that are around the circle. Lemuel was once bordering on the Sidon and is put at about one o-clock because that is the only place left after Shemlon, Shimnilom, and Shilom are placed. See Section 4.3.4 East of Nephi. | 1. Alma 23:8-13 |

$\equiv$ [**Lemuel**] $\Rightarrow$ <is> $\Rightarrow$ {city[1]}
$\otimes$ [**Lemuel**] {city} $\Rightarrow$ <destroyed> $\Rightarrow$ {by fire[1]} $\approx$ AR1 AR3
$\leftrightarrows$ [**Lemuel**] {city} $\Rightarrow$ <near> $\Rightarrow$ [**Ishmael**] {land[1]}
$\leftrightarrows$ [**Lemuel**] {city} $\Rightarrow$ <near> $\Rightarrow$ [**Lemuel**] {city[1]}
$\leftrightarrows$ [**Lemuel**] {city} $\Rightarrow$ <near> $\Rightarrow$ [**Middoni**] {land[1]}
$\leftrightarrows$ [**Lemuel**] {city} $\Rightarrow$ <near> $\Rightarrow$ [**Nephi**] {city[1]}
$\parallel$ [**Lemuel**] {city} $\Rightarrow$ <borders> $\Rightarrow$ [**Shemlon**] {land[1]} $\approx$ IR7
$\leftrightarrows$ [**Lemuel**] {city} $\Rightarrow$ <near> $\Rightarrow$ [**Shilom**] {land[1]}
$\leftrightarrows$ [**Lemuel**] {city} $\Rightarrow$ <near> $\Rightarrow$ [**Shimnilom**] {city[1]}

IR7 AR1 AR3

Modern City Location: Granite City/Pontoon Beach, Illinois. Geolocation: N 38° 42' 47.1", W 90° 06' 23.7"
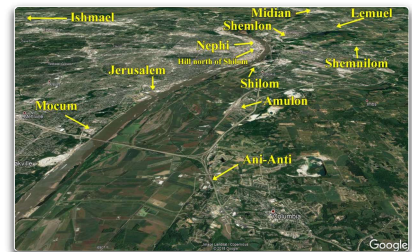
View of Lemuel north of Horseshoe Lake, looking north.

Aerial view of Nephi (Lehi-Nephi) and surrounding cities, looking west.

Lemuel and nearby cities.

| **Reign of the Judges** [91 BC to 30 AD] : LineBountifulDesolation | The Line Bountiful Desolation is the route between Lake Superior and Lake Michigan/Huron and the border between Bountiful and Desolation (todays Upper Michigan and Ontario). The Book of Mormon says it is 1.5 days travel from the east to the west sea. This border/passage fits so well with the Book of Morman narrative that it is a major factor in favor on the Zarahemla Model. This area was considered critically important for military reasons as well as for controlling trade and migration northward.
Note that two distances are given for traveling this water border. When traveling | 1. Alma 22:32-33
2. Helaman 4:6-7
3. Mormon 2:29
4. Mormon 3:4-5
5. Ether 10:19-21 |

$\equiv$ [**LineBountifulDesolation**] $\Rightarrow$ <is> $\Rightarrow$ {passage[3]} $\approx$ AR9 AR10
$\equiv$ [**LineBountifulDesolation**] {passage} $\Rightarrow$ <is> $\Rightarrow$ {militarily strategic[1,2]}
$\equiv$ [**LineBountifulDesolation**] {passage} $\Rightarrow$ <is> $\Rightarrow$ [**WhereSeaDividesLand**] {feature[1+5]}
$\equiv$ [**LineBountifulDesolation**] {border} $\Rightarrow$ <same as> $\Rightarrow$ [**NarrowPassage**] {passage[2]}
$\rightarrow$ [**LineBountifulDesolation**] {passage} $\Rightarrow$ <has> $\Rightarrow$ {fortified line[3]}

‖ [LineBountifulDesolation]{passage} ⇒ <borders> ⇒ [Bountiful]{land[1]}

‖ [LineBountifulDesolation]{passage} ⇒ <borders> ⇒ [Desolation]{land[1]}

‖ [LineBountifulDesolation]{passage} ⇒ <borders> ⇒ [GreatJarediteCity]{city[5]} ≈ AR3

‖ [LineBountifulDesolation]{passage} ⇒ <borders> ⇒ [NeckOfLand]{land[1]}

◎[LineBountifulDesolation]{passage} ⇒ <contains> ⇒ [NarrowPass]{place[4]}

↦[LineBountifulDesolation]{passage} ⇒ <has> ⇒ {fortified line[2]}

◎[LineBountifulDesolation]{passage} ⇒ <contains> ⇒ [NarrowPass]{place[2]}

➤[LineBountifulDesolation]{passage} ⇒ <north of> ⇒ [JarediteLandSouthward]{land[5]}

➤[LineBountifulDesolation]{passage} ⇒ <route to> ⇒ {land northward[1,2]}

➤[LineBountifulDesolation]{passage} ⇒ <route to> ⇒ {land southward[1,3,4]}

AR9 AR10

upstream from the east (sea) to the west sea (Huron to Superior), the distances is a day and a half (Alma 22:32) but when traveling downstream from the west to the east sea the distance is only one day (Helaman 4:7). So the travel distance, in time, depends on the direction of the current of the St. Marys River. The distance from Lake Superior to Lake Michigan/Huron is about 70 miles, with an average water speed of 1 mph. See the Travel Calculations table below for the distance calculations. See also, "**NarrowPassage**". The line is also fortified according to Helaman 4:7. From a military perspective it makes sense to place the fortified line on the east side of the water divide, which allows for a natural barrier to invasion. The line may have consisted of a series of surveillance outposts to detect enemy movements. With the natural water passage it would have been easily to quickly move additional troops to any spot necessary for defense.

Modern Feature Location: St Marys River ≈ border of Upper Michigan and Ontario Canada. Geolocation: N 46° 17' 18.0", W 84° 06' 58.5"

The Line Bountiful|Desolation is a water border between Upper Michigan and Ontario.

The Line Bountiful|Desolation is a water route from Lake Michigan/Huron to Lake Superior.

The Line Bountiful|Desolation includes a military fortified line.

Two masted sailing ship of ancient design. Nephite ships may have been very similar to this. The hull length on this one is about 35'.

The table below shows the water distance for the line Bountiful/Desolation is well within the 1 (downstream) or 1.5 days (upstream) cited in the Book of Mormon, given a sailing vessel of 20' length.

TRAVEL CALCULATIONS

The speed of St. Marys river/waterway current (knots/hour)	.89.	See USGS measurements for the St.Marys River. This is an average but varies somewhat seasonally. Note also that a nautical mile is .8689758 of a mile and 1 Knot = 1.15 MPH.
Travel distance (nautical miles)	60.93 x 1.2 = 73.12	The 60.93 miles represents the perfect optimal water path distance per google map tracing. Since a perfect path is not possible, 20% is added to make 73.12.
Ship length at waterline (feet)	20' | 30' | 40'	This represents the size of the hull required to generate the necessary speed in optimal conditions. The square root of the length of the ship at the water line is multiplied by 1.34 to get the Hull Speed. All this information is used to calculate the size of Nephite ships sailing between the west and east seas.
Hull Speed (knots/hour)	5.99 | 7.34 | 8.47	Optimal Hull Speed is a factor of the size of the ship or, more precisely the length of the hull at the water line. This applies to ships with a full hull displacement. Basically it means bigger

		ships can go faster. The formula is "1.34 times the square root of the length of ship at the waterline".	
Downstream speed (knots/hour)	6.88 | 8.23 | 9.36	The optimal Hull Speed is 6.88 | 8.23 | 9.36 knots after we add .89 for the speed of the current.	
Upstream speed (knots/hour)	5.10 | 6.45 | 7.36	The optimal Hull Speed is 5.10 | 6.45 | 8.36 knots after we subtract .89 for the speed of the current.	
Downstream travel time (hours)	10.63 | 8.88 | 7.79	This represents time on the water for one full day of sailing. It should be considered the minimum time for a 20 | 30 | 40 foot ship at optimal conditions.	
Upstream travel time (hours)	14.34 | 11.34 | 9.80	This represents time on the water for a day and a half of sailing and should be considered the minimum time for a 20 | 30 | 40 foot ship at optimal conditions.	

Reign of the Judges [91 BC to 30 AD] : Manti

$\equiv$ [**Manti**] $\Rightarrow$ \<is\> $\Rightarrow$ {city^{6,7,8}} $\approx$ IR7 AR1 AR3

$\equiv$ [**Manti**] $\Rightarrow$ \<is\> $\Rightarrow$ {land^{1,2,4,6,8}} $\approx$ IR2 IR10

$\parallel$ [**Manti**]{city} $\Rightarrow$ \<borders\> $\Rightarrow$ [**Zeezrom**]{city^6} $\approx$ IR7

$\odot$[**Manti**]{city} $\Rightarrow$ \<is in\> $\Rightarrow$ [**BordersOfNephites**]{feature^5 $^{+9}$}

$\leftrightarrows$[**Manti**]{city} $\Rightarrow$ \<near\> $\Rightarrow$ [**Antiparah**]{city^6}

$\leftrightarrows$[**Manti**]{city} $\Rightarrow$ \<near\> $\Rightarrow$ [**CityBySeashore**]{city^6} $\approx$ IR7

$\leftrightarrows$[**Manti**]{city} $\Rightarrow$ \<near\> $\Rightarrow$ [**Cumeni**]{city^{6,7}} $\approx$ IR7

$\leftrightarrows$[**Manti**]{city} $\Rightarrow$ \<near\> $\Rightarrow$ [**Judea**]{city^6} $\approx$ IR7 AR1 AR3

$\succ$[**Manti**]{city} $\Rightarrow$ \<south of\> $\Rightarrow$ [**Antiparah**]{city^6} $\approx$ IR7

$\parallel$ [**Manti**]{land} $\Rightarrow$ \<borders\> $\Rightarrow$ [**Sidon**]{river^{1,3,4}} $\approx$ AR1

$\odot$[**Manti**]{land} $\Rightarrow$ \<contains\> $\Rightarrow$ [**SidonHead**]{place^{3,4}} $\approx$ I R6 IR8

$\leftrightarrows$[**Manti**]{land} $\Rightarrow$ \<near\> $\Rightarrow$ [**Riplah**]{hill^4} $\approx$ AR3

$\leftrightarrows$[**Manti**]{land} $\Rightarrow$ \<near\> $\Rightarrow$ [**Sidon**]{river^3} $\approx$ AR1

$\leftrightarrows$[**Manti**]{land} $\Rightarrow$ \<near\> $\Rightarrow$ [**SouthWilderness**]{place^1}

$\succ$[**Manti**]{land} $\Rightarrow$ \<north of\> $\Rightarrow$ [**Gideon**]{land^2} $\approx$ IR2 IR 10

$\succ$[**Manti**]{land} $\Rightarrow$ \<north of\> $\Rightarrow$ [**Zarahemla**]{land^{2+4}} $\approx$ I R2 IR10

$\succ$[**Manti**]{land} $\Rightarrow$ \<south of\> $\Rightarrow$ [**SouthWilderness**]{place ^{1}}

$\succ$[**Manti**]{land} $\Rightarrow$ \<south of\> $\Rightarrow$ [**Riplah**]{hill^4} $\approx$ AR3

$\succ$[**Manti**]{land} $\Rightarrow$ \<south of\> $\Rightarrow$ [**WestSea**]{sea^{3,5}} $\approx$ IR7

$\leftrightarrow$[**Manti**]{land}~[**Antionum**]{land} $\Rightarrow$ \<separated by\> $\Rightarrow$ {wilderness^4} $\approx$ IR4

IR2 IR4 IR6 IR7 IR8 IR10 AR1 AR3

Most Book of Mormon maps place Manti as south of Zarahemla, which is incorrect. In fairness, the description of Alma's journey in Alma 17:1 can be read two ways: A) Alma is journeying south <u>towards</u> Manti starting at the land of Gideon (making Manti south of Gideon); or 2) Alma is journeying <u>starting from</u> Gideon located to the south then towards Manti (making Gideon south of Manti). So with Alma 17:1 being indeterminate, it is necessary to consider other factors, as follows:

1. If the traditional reading were correct (Alma is traveling south) I would expect it to read instead "And now it came to pass that as Alma was journeying southward from the land of Gideon". However, throughout the entire text of the Book of Mormon one never travels in a "direction" but rather to/from a place, so for that reason, to be consistent with the rest of the Book of Mormon and IR2 (Section 3.3 Rules of Interpretation) -- Alma cannot be stated as traveling in the direction of south.
2. One case for Manti being north of Zarahemla is because Alma meets up with the sons of Mosiah who are traveling to Zarahemla from Jershon, and Jershon is north of Zarahemla.
3. To put Manti south of Gideon would require the Sidon/Mississippi to flow from south to north but that would be a violation of IR1 and the location of Zarahemla. Since the Sidon flows north to south, that makes Manti north. See also "SidonHead".
4. The stripling soldiers campaigned in the land of Manti (Alma 53:22) with is just south of the west sea (lake Superior). That makes Manti quite north of both Gideon and Zarahemla. See Section 4.5.3 War of Amalickiah - Stripling Soldiers.

The actual city of Manti is placed due to its order (bottom to top, left to right) when named in relation to the other nearby cities in Alma 56, and also because of it's strategic position at the junction of the Mississippi and St Croix rivers. See Section 3.3 Rules of Interpretation Rules of Interpretation.

Modern City Location: Prescott, Wisconsin. Geolocation: N 44° 44' 54.6", W 92° 48' 07.9"

Modern Land Location: western Wisconsin. Geolocation: N 45° 28' 27.2", W 91° 47' 43.4"

1. Alma 16:6-7
2. Alma 17:1
3. Alma 22:27
4. Alma 43:22-32,42
5. Alma 53:8-9,22
6. Alma 56:13-15
7. Alma 57:22-23
8. Alma 58:1,13-14,25-28,38-39
9. Helaman 1:19,26
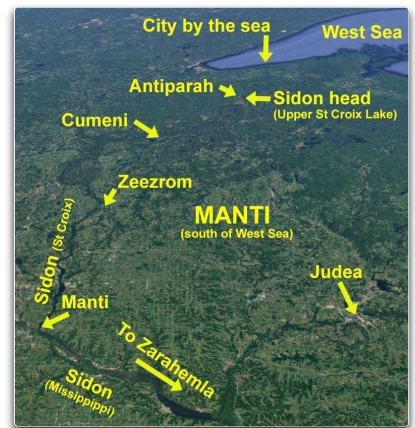
Aerial view of cities in the land of Manti, south of the west sea. Looking north.

Map showing Manti and other cities in the land of Manti.

Reign of the Judges [91 BC to 30 AD] : Melek

$\equiv$ [**Melek**] $\Rightarrow$ \<is\> $\Rightarrow$ {land^{1,3,4}} $\approx$ IR2 AR4 AR5 AR10

$\leftrightarrows$[**Melek**]{land} $\Rightarrow$ \<near\> $\Rightarrow$ [**Jershon**]{land^3}

$\leftrightarrows$[**Melek**]{land} $\Rightarrow$ \<near\> $\Rightarrow$ [**Zarahemla**]{land^{1,2,3}}

$\succ$[**Melek**]{land} $\Rightarrow$ \<south of\> $\Rightarrow$ [**Ammonihah**]{city^1}

$\succ$[**Melek**]{land} $\Rightarrow$ \<south of\> $\Rightarrow$ [**Ammonihah**]{land^1}

$\succ$[**Melek**]{land} $\Rightarrow$ \<west of\> $\Rightarrow$ [**Sidon**]{river^1} $\approx$ AR1

Some care is taken in the Book of Mormon to describe the land of Melek so it can be placed with some confidence. However, there is no mention of a city of Melek even though the junction of the Iowa and Mississippi rivers would be a strategic area for a city. Because of the terrain there is no modern city (of any size) on the west side of the river at this junction, so maybe the same was also true in Book of Mormon times.

1. Alma 8:1-8
2. Alma 31:6-7
3. Alma 35:13
4. Alma 45:18

➤[**Melek**]{land} ⇒ <west of> ⇒ {the borders of wilderness^1} ≈ AR4

∑ [**Melek**]{land}~[**Ammonihah**]{city} ⇒ <distance> ⇒ {3 days^1} ≈ AR10 D86

IR2 AR1 AR4 AR5 AR10 D86

The distance from Melek to Ammonihah is stated as 3 days journey. From AR10 the Iowa River journey upstream from Toolsboro Iowa (start of Melek) to Coralville Iowa (Ammonihah) should be calculated as 8 hrs X 3 mph X 3 days = 72 miles. The actual (google map trace) distance on the Book of Mormon map, following the river, is precisely 75.5 miles so that is an excellent fit.

Modern Land Location: region enclosed by the Iowa, Cedar, Wapsipinicon and Mississippi rivers in eastern Iowa. Geolocation: N 41° 28' 43.3", W 91° 05' 36.4"

Melek and nearby lands and cities.

Melek and nearby lands and cities, looking north.

Reign of the Judges [91 BC to 30 AD] : Middoni

≡ [**Middoni**] ⇒ <is> ⇒ {land^{1,2,3}} ≈ IR2 AR4 AR5

↳[**Middoni**]{land} ⇒ <near> ⇒ [**Ani-Anti**]{village^2} ≈ IR6

↳[**Middoni**]{land} ⇒ <near> ⇒ [**Ishmael**]{land^{1,2,3,4}}

↳[**Middoni**]{land} ⇒ <near> ⇒ [**Jerusalem**]{city^2}

↳[**Middoni**]{land} ⇒ <near> ⇒ [**Lemuel**]{city^4}

↳[**Middoni**]{land} ⇒ <near> ⇒ [**Nephi**]{land^{1,3,4}}

↳[**Middoni**]{land} ⇒ <near> ⇒ [**Shemlon**]{land^4}

↳[**Middoni**]{land} ⇒ <near> ⇒ [**Shilom**]{land^4}

↳[**Middoni**]{land} ⇒ <near> ⇒ [**Shimnilom**]{city^4}

IR2 IR6 AR4 AR5

Middoni is mentioned in relation to the missionary journeys of the sons of Mosiah. Aaron, Muloki and Ammah are imprisoned there and thus there are many references to Middoni. By the descriptions and by process of elimination Middoni is placed on the west of the Sidon and south of the city of Nephi. Note that Middoni is only a land (with a prison) but not designated as a city. I have placed it directly across the river from Ani-Anti (Dupo, Missouri) due to the phrase "came over". See 3.3 Rules of Interpretation.

Modern Land Location: Bella Villa/Lemay Missouri. Geolocation: N 38° 31' 40.9", W 90° 15' 56.4"

1. Alma 20: 1-7,14-15,28,30
2. Alma 21:3-4,11-13,18
3. Alma 22:1-4
4. Alma 23:8-13
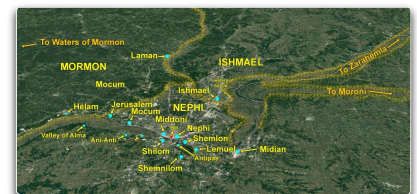
View of Middoni and nearby cities, looking west.

Land of Middoni and nearby cities.

Reign of the Judges [91 BC to 30 AD] : Midian

≡ [**Midian**] ⇒ <is> ⇒ {land^1>}

↳[**Midian**]{land} ⇒ <near> ⇒ [**Ishmael**]{land^1} ≈ AR5

↳[**Midian**]{land} ⇒ <near> ⇒ [**Nephi**]{land^1}

↳[**Midian**]{land} ⇒ <near> ⇒ [**Amulon**]{land^1} ≈ IR6

↳[**Midian**]{land} ⇒ <near> ⇒ [**Helam**]{land^1}

↳[**Midian**]{land} ⇒ <near> ⇒ [**Jerusalem**]{land^1}

IR6 AR5

Midian is placed north up the river from where the most hostile Amlicites and Amulonites were located (in Amulon and Jerusalem etc south), a more safe place to for a rendezvous. Also, from there they would have an easy water route traveling west to Ishmael for their council mentioned. The location of Midian is also chosen because it only place of major population left to consider in the crowded St Louis region. Unless there are other prominent factors major population centers of modern times are assumed to mirror the major population centers of ancient times. See Section 3.3 Rules of Interpretation

Modern Land Location: Alton, Illinois. Geolocation: N 38° 51' 40.9", W 90° 07' 34.0"

1. Alma 24:1,5,20

View of land of Midian and nearby cities, looking west.

Midan and nearby cities.

Reign of the Judges [91 BC to 30 AD] : Minon

The Land of Minon is described during the Amlicite war. The Lamanites go right through Minon as they come up to join with the Amlicites battling at Zarahemla. The land of

1. Alma 2:15-27

$\equiv$ [**Minon**] $\Rightarrow$ <is> $\Rightarrow$ {land^1}

$\parallel$ [**Minon**] {land} $\Rightarrow$ <borders> $\Rightarrow$ [**Zarahemla**] {land^1}

$\hookleftarrow$[**Minon**] {land} $\Rightarrow$ <near> $\Rightarrow$ [**Gideon**] {valley^1} $\approx$ AR4

$\succ$ [**Minon**] {land} $\Rightarrow$ <south of> $\Rightarrow$ [**Zarahemla**] {land^1}

AR4

Minon was apparently used for farming as there is mention of the crops being trodden down by the advancing armies. See Section 4.4.2 Amlicite War - Battle of Zarahemla Amlicite War - Battle of Zarahemla.

Modern Land Location: Between Keokuk and Montrose, Iowa and between the Mississippi and Des Moines rivers. Geolocation: N 40° 27' 52.3", W 91° 26' 48.3"

Aerial view of land of Minon. Looking west.

Map showing the land of Minon.

Reign of the Judges [91 BC to 30 AD] : Mocum

$\equiv$ [**Mocum**] $\Rightarrow$ <is> $\Rightarrow$ {city^1} $\approx$ IR7 AR1 AR3

$\otimes$[**Mocum**] {city} $\Rightarrow$ <destroyed> $\Rightarrow$ {waters coming up^1}

$\hookleftarrow$[**Mocum**] {city} $\Rightarrow$ <near> $\Rightarrow$ [**Jerusalem**] {city^1}

$\hookleftarrow$[**Mocum**] {city} $\Rightarrow$ <near> $\Rightarrow$ [**Onihah**] {city^1} $\approx$ IR7

IR7 AR1 AR3

The cities of Onihah, Mocum, and Jerusalem are only mentioned in relation to being destroyed by flooding (waters that "come up") prior to the visitation of the resurrected Christ. This is an instance of river flooding and another indication that these cities bordered the waters of the Sidon. Note that, by contrast, the destroyed cities bordering the east sea were "sunk in the depths of the sea". The three cities mentioned with Mocum are placed according to the following:

1. The cities listed are assumed to have an order, bottom to top. See Section 3.3 Rules of Interpretation Rules of Interpretation.
2. Using the Rule of listed order being bottom-to-top as mentioned in Section 3.3 Rules of Interpretation, we get the map results by placing the Nephite cities in the same location as major populations today.
3. From step 2, we get the following result: Onihah = Ste. Genevieve Missouri, Mocum = Kimmswick Missouri, Jerusalem = St Louis, Missouri, north of the Meramec River.

It is useful that we also have additional information on city of Jerusalem to use as an anchor point. Onihah could be placed at Peverly Missiouri or Ste. Genevieve Missouri. The reason the latter case was chosen is because the topography of Ste. Genevieve appears much more conducive to past and future flooding.

Modern City Location: Oakville, Missouri. Geolocation: N 38° 24' 06.4", W 90° 20' 10.4"

1. 3 Nephi 9:7

View of Mocum (to the left) and nearby cities, looking west.

Mocum and nearby cities.

Late History [314 AD to 420 AD] : Moriantum

$\equiv$ [**Moriantum**] $\Rightarrow$ <is> $\Rightarrow$ {place^1} $\approx$ AR1 AR3

$\leftrightharpoons$ [**Moriantum**]{place} $\Rightarrow$ <near> $\Rightarrow$ [**Sherrizah**]{tower^1}

$\leftrightharpoons$ [**Moriantum**]{place} $\Rightarrow$ <near> $\Rightarrow$ [**Desolation2**]{city^{1+2}}

AR1 AR3

Mention of the war atrocities at Sherrizah and Moriantum is in a letter from Mormon to Moroni that Moroni later shares with us, outside the chronological narrative of Mormon. However it fits best with the situation described in Mormon 4 and therefore the near locale would be the city of Desolation (located on St Joseph Island). The most important location by far near to the city of Desolation is the "narrow pass" "led by the sea" to the land northward. Such an strategic location would demand a city or military outpost and so this is what I propose for Moriantum.

Modern Place Location: De Tour Village, Michigan. Geolocation: N 45° 59' 31.8", W 83° 53' 56.3"

1. Moroni 9:7-9,16-17
2. Mormon 4:1-4

View of location of the tower of Sherrizah and surrounding areas of conflict circa 326-380 AD. Looking north.

Reign of the Judges [91 BC to 30 AD] : Morionton

$\equiv$ [**Morionton**] $\Rightarrow$ <is> $\Rightarrow$ {city^{2,3,4}} $\approx$ AR3

$\equiv$ [**Morionton**] $\Rightarrow$ <is> $\Rightarrow$ {land^1}

$\parallel$ [**Morionton**]{city} $\Rightarrow$ <borders> $\Rightarrow$ [**EastSea**]{sea^2} $\approx$ IR7

$\parallel$ [**Morionton**]{city} $\Rightarrow$ <borders> $\Rightarrow$ [**Lehi**]{land^{1,4}}

$\odot$ [**Morionton**]{city} $\Rightarrow$ <is in> $\Rightarrow$ [**BordersOfNephites**]{feature^{6+5}}

$\leftrightharpoons$ [**Morionton**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Gid**]{city^2} $\approx$ IR7 AR1 AR3

$\leftrightharpoons$ [**Morionton**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Lehi**]{city^{2,4}}

$\leftrightharpoons$ [**Morionton**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Lehi**]{land^{2,3}}

$\leftrightharpoons$ [**Morionton**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Moroni**]{city^2} $\approx$ IR7

$\leftrightharpoons$ [**Morionton**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Nephihah**]{city^2}

$\leftrightharpoons$ [**Morionton**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Omner**]{city^2} $\approx$ IR7

$\blacktriangleright$ [**Morionton**]{city} $\Rightarrow$ <north of> $\Rightarrow$ [**Lehi**]{city^{2,4}}

$\parallel$ [**Morionton**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**EastSea**]{sea^1} $\approx$ IR7

$\parallel$ [**Morionton**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Lehi**]{land^{1,4}}

$\blacktriangleright$ [**Morionton**]{land} $\Rightarrow$ <north of> $\Rightarrow$ [**Lehi**]{city^{2,4}}

$\blacktriangleright$ [**Morionton**]{land} $\Rightarrow$ <north of> $\Rightarrow$ [**Lehi**]{land^1}

IR7 AR1 AR3

Morionton (updated spelling is from BOMET) was the instigator of an internal dispute among the Nephites. The city of Morionton has his name. It should be noted that the city of Lehi was in the land of Jershon and therefore a city of the people of Ammon (Ammonites) who were previously Lamanites who had converted and joined with the Nephites, and the account says they "were not in the wrong" when it came to the dispute with the people of Morionton. The area of dispute is not difficult to surmise. Halfway between Morionton and Lehi is the Menominee River that empties into Lake Michigan. The river separates Bountiful from Jershon with the same border that separates today Upper Michigan from Wisconsin. One would think the people of Morionton would just take the north side of the Menominee River and let the Ammonites take the south side but apparently no such agreement was reached. Perhaps the south side was more desirable and the people of Morionton just wanted all it.

Modern City Location: Escanaba, Michigan. Geolocation: N 45° 44' 40.4", W 87° 02' 57.6"

Modern Land Location: Menominee Michigan (north of river) and Marinette Wisconsin (south of river). Geolocation: N 45° 34' 33.1", W 87° 28' 05.9"

1. Alma 50:25-36
2. Alma 51:1,24-26
3. Alma 55:7,33
4. Alma 59:5
5. Alma 51:22-27
6. Helaman 1:19,26

Tilted view of Lehi, Morionton, and Omner. Note that Lehi is in the land of Jershon and Moriantion is in the land of Bountiful.

Tilted view of Morionton, looking west.

Closeup of Marinette and Menominee, the area of dispute between the peoples of Lehi and the peoples of Morionton.

Reign of the Judges [91 BC to 30 AD] : Mormon

$\equiv$ [**Mormon**] $\Rightarrow$ <is> $\Rightarrow$ {forest^1}

$\equiv$ [**Mormon**] $\Rightarrow$ <is> $\Rightarrow$ {place^1}

$\equiv$ [**Mormon**] $\Rightarrow$ <is> $\Rightarrow$ {waters^{1,2,3}}

$\equiv$ [**Mormon**] $\Rightarrow$ <is> $\Rightarrow$ {fountain^1}

$\parallel$ [**Mormon**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Jerusalem**]{land^4}

$\parallel$ [**Mormon**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Nephi**]{land^3}

$\leftrightharpoons$ [**Mormon**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Jerusalem**]{city^4}

$\odot$ [**Mormon**]{land} $\Rightarrow$ <contains> $\Rightarrow$ [**WatersOfMormon**]{fountain^{1,2,3}} $\approx$ IR4

$\leftrightharpoons$ [**Mormon**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Amulon**]{land^4} $\approx$ IR6

IR4 IR6

The land of Mormon is a large area of land covering most of western Missouri and is contained within the Ozarks. It borders the land of Nephi and also contains the "waters of Mormon" in the southeastern region.

Modern Land Location: Ozarks plateau.

Modern Feature Location: Big Springs, Missouri. Geolocation: N 36° 57' 07.9", W 90° 59' 39.6"

1. Mosiah 18:4-8,16,30
2. Mosiah 25:18
3. Alma 5:3
4. Alma 21:1-2
5. 3 Nephi 5:12
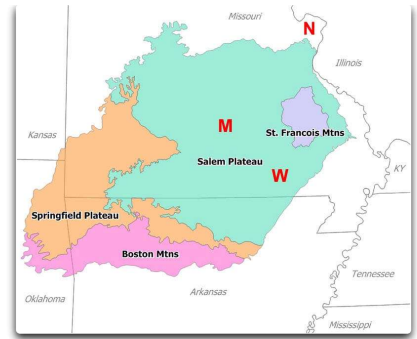
The Ozarks, designated as the land of Mormon, is a highland region of the central United States. N=Nephi, M=Mormon, W= WatersOfMormon.
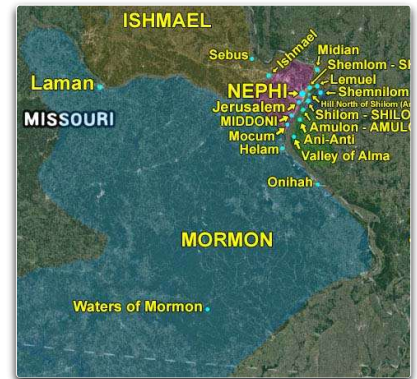
Map showing the land of Mormon.
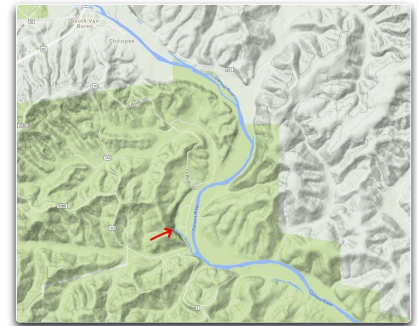
Topography of area surrounding the waters of Mormon.

Vertical view of the waters of Mormon.

Ground view of the waters of Mormon.

Jaredite Era [~2170 BC to ~550 BC] : Moron

Throughout the Book of Ether the Jaredite Kings were based in Moron. That's where the

1. Alma 22:30-33
2. Ether 1:1

≡ [**Moron**] ⇒ <is> ⇒ {land[1,6]}

≡ [**Moron**]{land} ⇒ <is> ⇒ {first inheritance[4]}

⊙[**Moron**]{land} ⇒ <contains> ⇒ [**GreatJarediteCity**]{city[1+3+4+9]} ≈ AR1 AR3

➤[**Moron**]{land} ⇒ <north of> ⇒ [**Zarahemla**]{land[1+10]}

⊙[**Moron**]{land} ⇒ <is in> ⇒ [**Desolation**]{land[1+3+4]} ≈ AR1 AR3

‖ [**Moron**]{land} ⇒ <borders> ⇒ [**Nehor**]{land[4]} ≈ AR3

↰[**Moron**]{land} ⇒ <desolate of> ⇒ {timber[1+3]}

↰[**Moron**]{land} ⇒ <near> ⇒ [**Desolation2**]{land[4]}

↰[**Moron**]{land} ⇒ <near> ⇒ [**Akish**]{wilderness[8]} ≈ IR4 AR3

↰[**Moron**]{land} ⇒ <near> ⇒ [**Heth**]{land[4+5]} ≈ AR1 AR3

↰[**Moron**]{land} ⇒ <near> ⇒ {seashore[8]}

↪[**Moron**]{land} ⇒ <has> ⇒ {throne[4+6+7+8]}

AR3 IR4

    See Section 4.9.4 Jaredite Kings

throne was. There were a few times when the kingdom was split between two kings but this was rare and always short-lived (see "Jaredites Reign of Kings" graphic). The Jaredite land of Moron is the same as the Nephite land of Desolation, which is always described as being far northward and bordering Bountiful. It's where the first Nephite explorers found massive amounts of destruction after the final wars of the Jaredite nation and also described by Moroni as the "north country". The Nephites called it "Desolation" and the place of the Jaredites "first landing". The Jaredites called it the land of "first inheritance". Even more than the Nephites, the Jaredites were a nation rooted in the Great Lakes region. To get to the Great Lakes they had to either: A) come from the south up the Mississippi like the Nephites; or B) come from the east to the interior of the land via the St Lawrence seaway and then on to the interconnected Great Lakes (Ontario, Erie, Huron, Michigan, and Superior). The answer is obviously option B based the very limited interaction between the two cultures described in the Book of Mormon. However rather than just setting up where ever they happened to land on the beach, it appears Jaredites scouted the entire Great Lakes region and then chose the most strategic spot for trade and commerce as their capital or "land of first inheritance." That location is obviously where the three largest lakes meet which is at the St Marys river or the border between Upper Michigan and Ontario Canada. The most desirable specific location for a city in along that border is where Lake Superior drains into Lake Michigan/Huran at Sault Ste. Marie. That is proposed as the land of Moron, home-base for the Jaredites.

Modern Feature Location: Sault Ste. Marie, Ontario, Canada. Geolocation: N 46° 30' 55.1", W 84° 20' 39.6"

3. Helaman 3:5-10
4. Ether 7:4-6,15-17
5. Ether 8:1,2
6. Ether 9:5,6
7. Ether 10:5-6
8. Ether 14:3-15
9. Ether 10:20-23
10. Helaman 3:3-5,25-31

Land of MORON.

Jaredite lands mentioned in the Book of Mormon.

Reign of the Judges [91 BC to 30 AD] : Moroni

≡ [**Moroni**] ⇒ <is> ⇒ {city[1,2,3]} ≈ IR7 AR1 AR3

≡ [**Moroni**] ⇒ <is> ⇒ {land[2,3]}

‖ [**Moroni**]{city} ⇒ <borders> ⇒ [**EastSea**]{sea[1]} ≈ IR7

‖ [**Moroni**]{city} ⇒ <borders> ⇒ {Lamanite/Nephite border[1,4]}

‖ [**Moroni**]{city} ⇒ <borders> ⇒ {seashore[2,4]}

⊗[**Moroni**]{city} ⇒ <destroyed> ⇒ {sinking into the sea[7]}

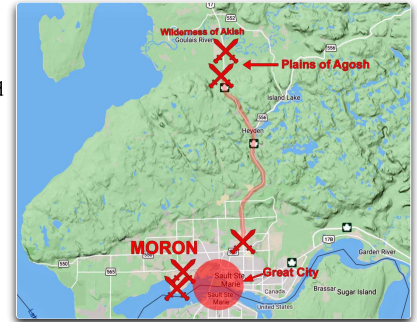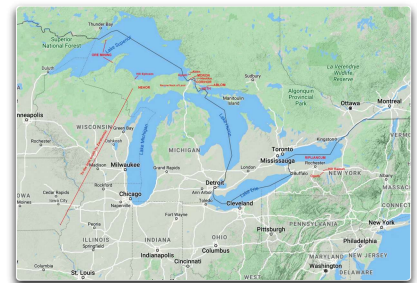⊙[**Moroni**]{city} ⇒ <is in> ⇒ [**BordersOfNephites**]{feature[6+5]}

↰[**Moroni**]{city} ⇒ <near> ⇒ [**Aaron**]{city[1]}

↰[**Moroni**]{city} ⇒ <near> ⇒ [**Lehi**]{city[2,3]}

↰[**Moroni**]{city} ⇒ <near> ⇒ [**Lehi**]{land[4]}

↰[**Moroni**]{city} ⇒ <near> ⇒ [**Morionton**]{city[3]} ≈ IR7

↰[**Moroni**]{city} ⇒ <near> ⇒ [**Nephihah**]{city[1,2,3,4]} ≈ IR7

↰[**Moroni**]{city} ⇒ <near> ⇒ {people of Ammon[4]}

‖ [**Moroni**]{land} ⇒ <borders> ⇒ [**Aaron**]{land[1]} ≈ IR7

‖ [**Moroni**]{land} ⇒ <borders> ⇒ [**Nephihah**]{land[1]} ≈ IR7

‖ [**Moroni**]{land} ⇒ <borders> ⇒ {wilderness east[1,4]} ≈ IR4

‖ [**Moroni**]{land} ⇒ <borders> ⇒ {wilderness south[1,4]} ≈ IR4

IR7 AR1 AR3

Moroni is a city founded on the southwest corner of Lake Michigan at the entrance of the Chicago river. Being close to the Lamanite borders, Moroni was the location of a lot of military activity. Moroni is south of all the locations listed as being "near". "Near" is a relative term in that these cities by the sea are not that near by land but have easy access to each via the east sea (Lake Michigan). Therefore in the Book of Mormon narrative there is a lot of migration mentioned between these coastal cities for safety and military reasons.

Modern City Location: Chicago, Illinois. Geolocation: N 41° 53' 14.9", W 87° 37' 06.7"

Modern Land Location: Near Chicago, Illinois. Geolocation: N 41° 49' 40.9", W 87° 45' 02.7"

1. Alma 50:10-14
2. Alma 51:22-24
3. Alma 59:5
4. Alma 62:25-34
5. Alma 51:22-27
6. Helaman 1:19,26
7. 3 Nephi 3:8

Aerial view of Moroni and other Nephite cities on the west coast of Lake Michigan (looking west).

Chicago Illinois about 1870 where the Chicago River empties into Lake Michigan, near to the location of the city of Moroni.

Reign of the Judges [91 BC to 30 AD] : Moronihah

≡ [**Moronihah**] ⇒ <is> ⇒ {city[1,2]} ≈ AR1

⊗[**Moronihah**]{city} ⇒ <destroyed> ⇒ {covered with earth

The city of Moronihah is named after the Nephite general, the son of Moroni, so it would be somewhere in Nephite territory. We also know the city was destroyed by being buried under a mountain. So I have placed it

1. 3 Nephi 8:10,25
2. 3 Nephi 9:5

^{1,2}}

AR1

in hilly region near to other cities covered with earth, and in a prime and elevated location not yet claiming a Nephite cities nearby - at the junction of the Mississippi and Wisconsin rivers.

Modern City Location: Prairie Du Chen, Wisconsin. Geolocation: N 42° 59' 37.1", W 91° 06' 16.8"

Map location of Moronihah at the junction of the Mississippi and Wisconsin rivers.
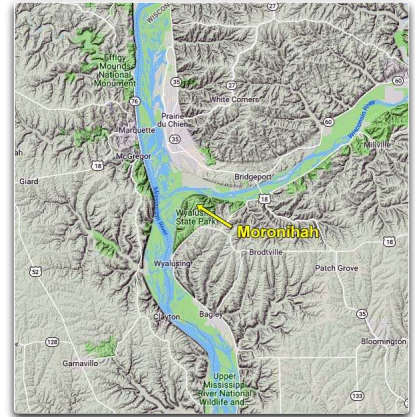
Topographical map showing the Moronihah at the junction of the Mississippi and Wisconsin rivers.

Reign of the Judges [91 BC to 30 AD] : Mulek

≡ [**Mulek**] ⇒ <is> ⇒ {city^{1,2,3,4}} ≈ AR1 AR3

↰[**Mulek**]{city} ⇒ <near> ⇒ [**Bountiful**]{city^{2,3,4}}

‖ [**Mulek**]{city} ⇒ <borders> ⇒ [**EastSea**]{sea^1} ≈ IR7

⊙[**Mulek**]{city} ⇒ <is in> ⇒ [**BordersOfNephites**]{feature^6 $^{+5}$}

↰[**Mulek**]{city} ⇒ <near> ⇒ [**Gid**]{city^{1,4}} ≈ IR7 AR1 AR 3

IR7 AR1 AR3

Mulek is an important city mentioned during the war of Amalickiah. It is in the land of Bountiful and separated from the city of Bountiful by "plains". Mulek is thus placed in St Ignace which qualifies by being separated from the city of Bountiful by plains and by being strategically situated near the Straits of Mackinac. In this location, Mulek would be the first city the Lamanites would encounter coming up, either by land or sea, from the south on the way to the Bountiful/Desolation border (St Marys river) and on the way to Bountiful.

Modern City Location: St Ignace, Michigan. Geolocation: N 45° 51' 08.5", W 84° 42' 16.7"

1. Alma 51:25-26
2. Alma 52:2,16-34
3. Alma 53:2-6
4. Helaman 5:14,15
5. Alma 51:22-27
6. Helaman 1:19,26
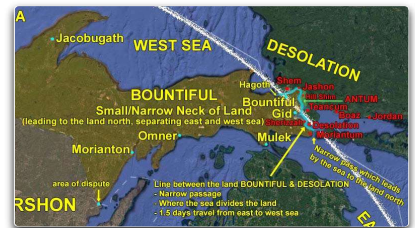
Map showing Mulek at the Straits of Mackinac.

View of Mulek and nearby cities, with lands of Bountiful and Desolation in the background.

Closeup of Mulek, near Mackinaw Island iew of Mulek and nearby cities, with lands of Bountiful and Desolation in the background.

Reign of the Judges [91 BC to 30 AD] : MulekLand

$\equiv$ [**MulekLand**] $\Rightarrow$ <is> $\Rightarrow$ {land area[1]}

$\rightharpoondown$ [**MulekLand**] {land area} $\Rightarrow$ <north of> $\Rightarrow$ [**LehiLand**] {land area[1]}

From a global perspective, the lands south and north (From the mouth of the Mississippi up to Canada and beyond) were named Lehi and Mulek although these designations were rarely used because most of the historical records focus on more limited areas. Going south to north, LehiLand extends from the mouth of the Mississippi to somewhat north of St Louis, inclusive.

Modern Land Location: Starting 100 miles north of St Louis and extending to Lake Superior. Geolocation: N 44° 10' 24.7", W 89° 35' 09.1"

1. Helaman 6:6-10
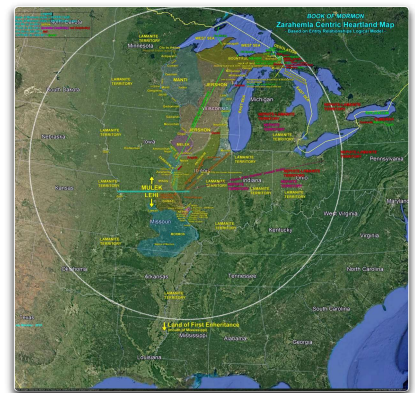
Master map showing the MulekLand/LehiLand border.

Reign of the Judges [91 BC to 30 AD] : NarrowPass

$\equiv$ [**NarrowPass**] $\Rightarrow$ <is> $\Rightarrow$ {place[2]} $\approx$ IR2 AR3

$\equiv$ [**NarrowPass**] {place} $\Rightarrow$ <is> $\Rightarrow$ {militarily strategic[3]}

$\parallel$ [**NarrowPass**] {place} $\Rightarrow$ <borders> $\Rightarrow$ [**WestSea**] {sea[2]}

$\parallel$ [**NarrowPass**] {place} $\Rightarrow$ <borders> $\Rightarrow$ [**Bountiful**] {land[3]}

$\parallel$ [**NarrowPass**] {place} $\Rightarrow$ <borders> $\Rightarrow$ [**Desolation2**] {land[4]}

$\odot$ [**NarrowPass**] {place} $\Rightarrow$ <is in> $\Rightarrow$ [**EastSea**] {sea[2]}

$\odot$ [**NarrowPass**] {place} $\Rightarrow$ <is in> $\Rightarrow$ [**LineBountifulDesolation**] {passage[2]}

$\odot$ [**NarrowPass**] {place} $\Rightarrow$ <is in> $\Rightarrow$ [**Desolation**] {land[2]}

$\rightharpoondown$ [**NarrowPass**] {place} $\Rightarrow$ <leads to> $\Rightarrow$ {land northward[2,3]}

$\rightharpoondown$ [**NarrowPass**] {place} $\Rightarrow$ <leads to> $\Rightarrow$ {land southward[2]}

$\rightharpoondown$ [**NarrowPass**] {place} $\Rightarrow$ <sea journey to> $\Rightarrow$ [**Lehi**] {land[2]}

$\sum$ [**NarrowPass**] {place}~[**Hagoth**] {place} $\Rightarrow$ <distance> $\Rightarrow$ {1.5 days[1]} $\approx$ AR9 AR10 D70

IR2 AR3 AR9 AR10

The "narrow pass" is the entrance to the "narrow passage" (see also the entity "LineBountifulDesolation") which is the route between the east and west seas that forms the border between the lands Bountiful and Desolation. As a militarily strategic place the narrow pass, narrow passage, line Bountiful/Desolation, narrow neck of land, Bountiful, and Desolation are all in the same area and well described in the Book of Mormon narrative. No other place on earth fits the description like the present day border areas between upper Michigan and Ontario Canada.

Modern Feature Location: De Tour Passage, Michigan. Geolocation: N 45° 59' 30.6", W 83° 53' 20.4"

1. Alma 22:32-33
2. Alma 50:33-34
3. Alma 52:9
4. Mormon 3:4-5

The narrow pass is the southern entrance to the water border of Upper Michigan and Ontario.

The narrow pass is the southern entrance to the water border of Upper Michigan and Ontario.

The narrow pass is the southern entrance to the water border of Upper Michigan and Ontario.

Reign of the Judges [91 BC to 30 AD] : NarrowPassage

≡ [**NarrowPassage**] ⇒ <is> ⇒ {border[1]} ≈ IR2 AR3

≡ [**NarrowPassage**] {passage} ⇒ <same as> ⇒ [**LineBountifulDesolation**] {border[2]}

➢ [**NarrowPassage**] {passage} ⇒ <leads to> ⇒ {land southward[1]}

IR2 AR3

The "narrow passage" is a border between the land south and the land north (see also the entity "LineBountifulDesolation") which forms the border between the lands Bountiful and Desolation. As a militarily strategic place the narrow passage, narrow pass, line Bountiful/Desolation, narrow neck of land, Bountiful, and Desolation are all in the same area and well described in the Book of Mormon narrative. No other place on earth fits the description like the present day border areas between upper Michigan and Ontario Canada.

Modern City Location: Du Tour Passage, Michigan. Geolocation: N 45° 59 '30.0", W 83° 53' 21.2"

1. Mormon 2:29
2. Helaman 4:6-7
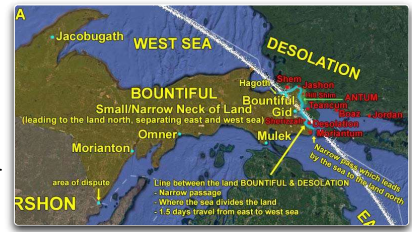
Map showing narrow neck of land between the east and west seas.

View of Mulek and nearby cities, with lands of Bountiful and Desolation in the background.

Reign of the Judges [91 BC to 30 AD] : NarrowStrip

≡ [**NarrowStrip**] ⇒ <is> ⇒ {wilderness[1,2,3,4,5,6,7,8,9,10,11]} ≈ IR4

≡ [**NarrowStrip**] {wilderness} ⇒ <is> ⇒ {travel route[2,3,4,5,6,7,8,10,11]} ≈ IR4

∥ [**NarrowStrip**] {wilderness} ⇒ <borders> ⇒ [**Nephi**] {city[2,7,8,9]} ≈ IR2 IR4

∥ [**NarrowStrip**] {wilderness} ⇒ <borders> ⇒ [**Zarahemla**] {city[1,2,3,4,5,6,7,8,9,10,11]} ≈ IR4 IR6 IR10

∥ [**NarrowStrip**] {wilderness} ⇒ <borders> ⇒ [**Nephi**] {land[2,7,8,9]} ≈ IR2 IR4

∥ [**NarrowStrip**] {wilderness} ⇒ <borders> ⇒ [**Zarahemla**] {land[1,2,3,4,5,6,7,8,9,10,11]} ≈ IR4 IR6 IR10

AR7 IR4 IR6 IR10

This important feature defines an homogeneous piece of land separating Nephi from Zarahemla (see 3.2 Rules of Interpretation IR4). It is the alluvial plain of the Mississippi river north of St Louis Missouri and is called a "wilderness" and a "narrow strip of wilderness" in the Book of Mormon. We know it was frequently traveled and it was a twelve days journey for Limhi's people to walk/flee with their flocks and herds, starting two days south of the city of Nephi. So the estimated 10 days distance based on 3.2 Rules of Interpretation is 200 miles with Rule 7 (IR7). The google map distance between the city of Nephi (St. Louis Missouri) and Zarahemla is 188 miles when following the modern highway route. The "narrow strip of wilderness" part is 188 miles (travel is not in a straight line) with the last 12 miles being overland (land of Minon) away from the river because of the Des Moines rapids.

Modern Feature Location: Mississippi river valley between St Louis Missouri and Keokuk Iowa. Geolocation: N 39° 31' 52.4", W 91° 03' 52.2"

1. Alma 22:27
2. Omni 1:12-13,28
3. Mosiah 8:7
4. Mosiah 21:25
5. Mosiah 22:11,13
6. Mosiah 24:25
7. Mosiah 25:2
8. Alma 17:7-8
9. Alma 27:14
10. Alma 47:29
11. Alma 48:5-6
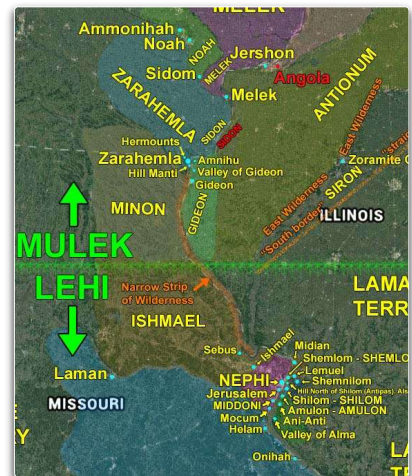
Map showing narrow strip of wilderness between Nephi and Zarahemla.
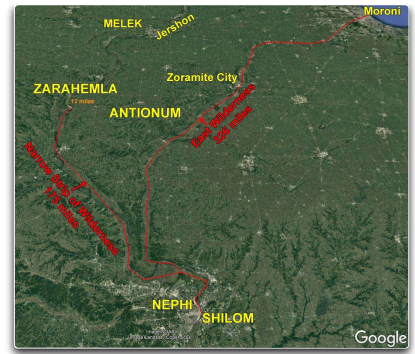
Map showing "narrow strip" of wilderness on the left and "east wilderness" on the right.
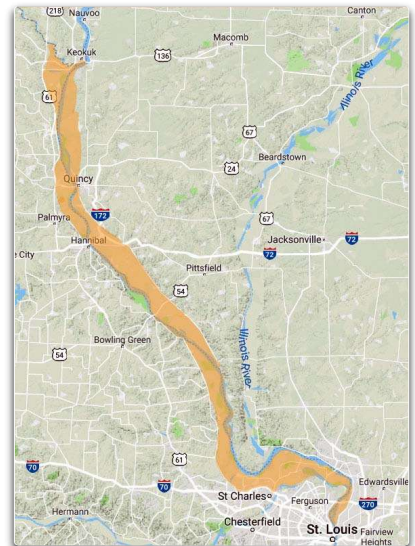
Outline of "narrow strip" of wilderness in orange. This is all flatland Mississippi alluvial plain, easiest to travel and close to water.

Reign of the Judges [91 BC to 30 AD] : NeckOfLand

≡ [**NeckOfLand**] ⇒ <is> ⇒ {land^{1,2,3}} ≈ AR9 AR10

∥ [**NeckOfLand**]{land} ⇒ <borders> ⇒ [**Desolation**]{land^{1,2}}

∥ [**NeckOfLand**]{land} ⇒ <borders> ⇒ [**Hagoth**]{place^2}

∥ [**NeckOfLand**]{land} ⇒ <borders> ⇒ [**LineBountifulDesolation**]{passage^{1,2}}

∥ [**NeckOfLand**]{land} ⇒ <borders> ⇒ [**EastSea**]{sea^1}

∥ [**NeckOfLand**]{land} ⇒ <borders> ⇒ [**WestSea**]{sea^{1,2}}

∥ [**NeckOfLand**]{land} ⇒ <borders> ⇒ [**GreatJarediteCity**]{city^3} ≈ AR3

∥ [**NeckOfLand**]{land} ⇒ <borders> ⇒ [**WhereSeaDividesLand**]{feature^3} ≈ AR3

∥ [**NeckOfLand**]{land} ⇒ <borders> ⇒ {land northward^{1,2}}

∥ [**NeckOfLand**]{land} ⇒ <borders> ⇒ {land southward^{1,2}}

⊙[**NeckOfLand**]{land} ⇒ <is in> ⇒ [**Bountiful**]{land^{1,2}}

⇆[**NeckOfLand**]{land} ⇒ <near> ⇒ [**OreMines**]{place^3} ≈ AR3

➤[**NeckOfLand**]{land} ⇒ <north of> ⇒ [**JarediteLandSouthward**]{land^{1,2}}

↔[**NeckOfLand**]{land} ⇒ <separates> ⇒ {lands south from north^{1,2,3}}

AR3 AR9 AR10

The "narrow neck of land" is part of the land of Bountiful and is included in the geographical description of the most important, strategical area of Nephite territory. Upper Michigan and the St Marys river border, between Michigan and Ontario, is by far the most extensively described area in all of the Book of Mormon. The fact that Upper Michigan fits so well with the Book of Morman narrative is a major factor in favor on the Zarahemla Centric Heartland Model map. This area was considered critically important for military reasons as well as for controlling trade and migration northward. The distance from Lake Superior to Lake Michigan/Huron is 63.2 miles. According to Section 3.4 Rules of Application, a day and a half journey with the current should be 72 miles and a day and a half journey against the current should be 48 miles for an average of 60 miles, so that is a pretty good match to the actual distance.

Modern Feature Location: Upper Michigan. Geolocation: N 46° 18' 44.8", W 85° 45' 51.8"

1. Alma 22:32-33
2. Alma 63:4-10
3. Ether 10:20-23

Entire land of Bountiful extends "from the east unto the west sea" and includes the narrow neck of land.

Area of key military and trade significance for the Nephite nation.

Map showing border of Bountiful/Desolation with travel route of 63.2 miles.

Jaredite land southward. Reserved for game.

Jaredite Era. [~2170 BC to ~550 BC] : Nehor

$\equiv$ [**Nehor**] $\Rightarrow$ <is> $\Rightarrow$ {land[1]}

$\equiv$ [**Nehor**] $\Rightarrow$ <is> $\Rightarrow$ {city[1]}

$\equiv$ [**Nehor**]{city} $\Rightarrow$ <same as> $\Rightarrow$ [**GreatJarediteCity**]{city[1+2]} $\approx$ AR3

$\leftrightharpoons$[**Nehor**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Ephraim**]{hill[1]} $\approx$ AR3

$\parallel$ [**Nehor**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Moron**]{land[1]} $\approx$ AR3

AR3

It is proposed that the land of Nehor is essentially the same as the Nephite land of Bountiful, or upper Michigan. It is another touchstone location that is shared by both Nephite and Jaredite cultures. The city of Nehor is placed in the land of Nehor on the other side of the river as part of the GreatJarediteCity in the land of Moron.

Modern Land Location: Upper Michigan.
Geolocation: N 46° 10' 46.0" W 87° 34' 13.8"

1. Ether 7:4-9
2. Ether 10:20-23

The land of Nehor, called by the Nephites: Bountiful.

Jaredite land southward. Reserved for game.

Reign of the Judges [91 BC to 30 AD] : Nephi

$\equiv$ [**Nephi**] $\Rightarrow$ <is> $\Rightarrow$ {city[3,4,7,8,20,25,26]} $\approx$ AR1 AR3 AR5 AR11

$\equiv$ [**Nephi**] $\Rightarrow$ <is> $\Rightarrow$ {land[1,2,3,4,6,7,8,9,10,11,12,13,14,15,16,17,18,20,21,22,23,24,25,26,27]} $\approx$ AR4

$\equiv$ [**Nephi**]{land} $\Rightarrow$ <is> $\Rightarrow$ {Nephite first inheritance[1,2,4]}

$\equiv$ [**Nephi**]{city} $\Rightarrow$ <same as> $\Rightarrow$ [**Lehi-Nephi**]{city[3+4+8+20+25]}

$\leftrightharpoons$[**Nephi**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**HillNorthOfShilom**]{hill[3,5]}

$\leftrightharpoons$[**Nephi**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Ishmael**]{land[20]}

$\leftrightharpoons$[**Nephi**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Lemuel**]{city[20]}

$\leftrightharpoons$[**Nephi**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Shemlon**]{land[20]} $\approx$ AR1 AR3

$\leftrightharpoons$[**Nephi**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Shilom**]{land[11]} $\approx$ AR1 AR3

$\leftrightharpoons$[**Nephi**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Shimnilom**]{city[20]} $\approx$ AR11

$\parallel$ [**Nephi**]{city} $\Rightarrow$ <borders> $\Rightarrow$ [**NarrowStrip**]{wilderness[1+16+19]} $\approx$ IR2 IR4

The city of Nephi, abandoned by the Nephites about 280 BC, is later repopulated by Nephites in the 280 BC - 171 BC timeframe and it's walls were rebuilt. Originally called Nephi, it is referred to as Lehi-Nephi and then back to just Nephi again. Later, during the Reign of the Judges, Nephi becomes the capital city of the Lamanites. See also, Nephi.

After Zarahemla, Nephi is the second most mentioned city in the Book of Mormon, with the most geographical references, in the Book of Mormon. It is the original settlement site of Nephi and during the reign of the Judges and later becomes a vast Lamanite centered metropolis and capital, with the most populated and concentrated cities of any location. In addition to the ER model entity relationships, there are many reasons to designate St Louis and nearby areas as Nephi. Also, because [**Shilom**] is established as south of the city of Nephi, we know Limhi's

1. Omni 1:12-13,27
2. Words of Mormon 1:12-14
3. Mosiah 7:1-7,21
4. Mosiah 9:1-8,14-15
5. Mosiah 11:8-13
6. Mosiah 19:15-24
7. Mosiah 20:1-7
8. Mosiah 21:1,24-27
9. Mosiah 22:11-16
10. Mosiah 23:29-38
11. Mosiah 24:2-4
12. Mosiah 27:16
13. Mosiah 28:1,5
14. Mosiah 29:3
15. Alma 5:3
16. Alma 17:7-9
17. Alma 18:6-9
18. Alma 20:1-3
19. Alma 22:1,27-34
20. Alma 23:8-13
21. Alma 24:1,5,20
22. Alma 25:13

$\sum$ [**Nephi**]{city}~[**Alma**]{valley} $\Rightarrow$ <distance> $\Rightarrow$ {2 days[8+9+10]} $\approx$ IR4 IR6 IR10 AR10 D19

$\sum$ [**Nephi**]{city}~[**Zarahemla**]{city} $\Rightarrow$ <distance> $\Rightarrow$ {10 days[8+9+10]} $\approx$ IR4 IR6 IR10 AR10 D190

$\parallel$ [**Nephi**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Mormon**]{land[15]}

$\parallel$ [**Nephi**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Shilom**]{land[3,4,20]}

$\odot$[**Nephi**]{land} $\Rightarrow$ <contains> $\Rightarrow$ [**Antipas**]{mount[25]} $\approx$ IR9

$\odot$[**Nephi**]{land} $\Rightarrow$ <contains> $\Rightarrow$ [**Oneidah**]{place of arms[25]} $\approx$ AR3 AR5

$\parallel$ [**Nephi**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**NarrowStrip**]{wilderness[1+16+19]} $\approx$ IR2 IR4

$\leftrightarrows$[**Nephi**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Amulon**]{land[10,11]} $\approx$ IR4 IR6

$\leftrightarrows$[**Nephi**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Helam**]{land[10,12,21]}

$\leftrightarrows$[**Nephi**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Ishmael**]{land[19,20,21,22]}

$\leftrightarrows$[**Nephi**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Jerusalem**]{land[21]}

$\leftrightarrows$[**Nephi**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Middoni**]{land[18,19,19]}

$\leftrightarrows$[**Nephi**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Midian**]{land[21]}

$\leftrightarrows$[**Nephi**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Sebus**]{waters[17]}

$\leftrightarrows$[**Nephi**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Shemlon**]{land[7,11,20]} $\approx$ AR1 AR3

$\leftrightarrows$[**Nephi**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Shilom**]{city[3,4]} $\approx$ AR1 AR3

$\leftrightarrows$[**Nephi**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Shilom**]{land[3,4]} $\approx$ AR1 AR3

$\leftrightarrows$[**Nephi**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**WestWilderness**]{land[19]} $\approx$ IR4

$\succ$[**Nephi**]{land} $\Rightarrow$ <east of> $\Rightarrow$ [**WestWilderness**]{land[19]} $\approx$ IR4

$\leftrightarrows$[**Nephi**]{land} $\Rightarrow$ <near> $\Rightarrow$ {wilderness[1,3,4,6,7,8,10,16,19,24]} $\approx$ IR4

$\equiv$ [**Nephi**]{land} $\Rightarrow$ <same as> $\Rightarrow$ [**Lehi-Nephi**]{land[3+4]}

$\succ$[**Nephi**]{land} $\Rightarrow$ <south of> $\Rightarrow$ [**EastWilderness**]{travel route[26]} $\approx$ IR4 AR2

$\succ$[**Nephi**]{land} $\Rightarrow$ <south of> $\Rightarrow$ [**Zarahemla**]{land[26]}

$\succ$[**Nephi**]{land} $\Rightarrow$ <south of> $\Rightarrow$ {wilderness[26]} $\approx$ IR4

$\leftrightarrow$[**Nephi**]{land}~[**Jershon**]{land} $\Rightarrow$ <separated by> $\Rightarrow$ {wilderness[28,29]} $\approx$ IR4

$\leftrightarrow$[**Nephi**]{land}~[**Zarahemla**]{land} $\Rightarrow$ <separated by> $\Rightarrow$ {wilderness[1,3,4,8,16,24]} $\approx$ IR4 IR6 IR10 AR10 D190

$\rightarrowtail$[**Nephi**]{city} $\Rightarrow$ <has> $\Rightarrow$ {walls[4]} $\approx$ AR5

IR2 IR4 IR6 IR9 AR1 AR2 AR3 AR4 AR5 AR6 AR10 AR11 D19 D190

---

people went south when they fled the Lamanites and we're also informed by the Book of Mormon that the Lamanites followed them for two days before Limhi's people "bent their course" towards Zarahemla and the Lamanites lost their tracks. Then these same Lamanites found the people of Alma. Later, when the people of Alma flee the Lamanites and go to Zarahemla, it takes them 12 days. Thus, at most, the distance from the city of Nephi to Zarahemla is 12 minus 2 or 10 days travel. See Section 4.3 The Lands Near Nephi.

Modern City Location: Downtown St Louis Missouri. Geolocation: N 38° 37' 37.2", W 90° 11' 12.3"

Modern Land Location: St Louis Missouri. Geolocation: N 38° 40' 27.5", W 90° 20' 42.0"

23. Alma 26:23
24. Alma 27:14
25. Alma 47:1,5-10,20,31,35
26. Alma 50:7-9,11
27. Helaman 5:19-21
28. Alma 27:22-26
29. Alma 28:1,8

Central mound area of Nephi at St Louis. St Louis was originally called Mound City until the mounds were leveled for development.
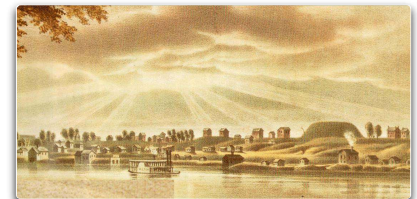
Painting showing a depiction of Big Mound at early St. Louis.

Marker documenting the original location of Big Mound.

Land and city of Nephi and nearby cities.

View of Ishmael and nearby cities, looking west.

Reign of the Judges [91 BC to 30 AD] : Nephihah

$\equiv$ [**Nephihah**] $\Rightarrow$ <is> $\Rightarrow$ {city[1,2,3,4]} $\approx$ AR1 AR3

$\equiv$ [**Nephihah**] $\Rightarrow$ <is> $\Rightarrow$ {land[1,4]}

$\equiv$ [**Nephihah**] $\Rightarrow$ <is> $\Rightarrow$ {plains[4]}

Scriptures in Alma give much information on the coastal cities along the "east sea" or Lake Michigan, and indicates the relative order (bottom to top - see Section 3.3 Rules of Interpretation, item 5) of the cities which is (1) Moroni, (2) Nephihah, and (3) Aaron (Moronihah and Lehi come later). The final

1. Alma 50:13-15
2. Alma 51:23-26
3. Alma 59:5-11
4. Alma 62:18-30
5. Alma 51:22-27
6. Helaman 1:19,26

‖ [**Nephihah**]{city} ⇒ <borders> ⇒ [**EastSea**]{sea[1]}

⊙[**Nephihah**]{city} ⇒ <is in> ⇒ [**BordersOfNephites**]{feature[5+6]}

⇆[**Nephihah**]{city} ⇒ <near> ⇒ [**Lehi**]{city[1,2]} ≈ IR7

⇆[**Nephihah**]{city} ⇒ <near> ⇒ [**Lehi**]{land[4]} ≈ IR7

⇆[**Nephihah**]{city} ⇒ <near> ⇒ [**Morionton**]{city[2,3]}

⇆[**Nephihah**]{city} ⇒ <near> ⇒ [**Moroni**]{city[1,2,3,4]} ≈ IR7

⇆[**Nephihah**]{city} ⇒ <near> ⇒ [**Omner**]{city[2]}

⇆[**Nephihah**]{land} ⇒ <near> ⇒ [**Lehi**]{city[1,4]} ≈ IR7

⇆[**Nephihah**]{land} ⇒ <near> ⇒ [**Lehi**]{land[4]} ≈ IR7

‖ [**Nephihah**]{land} ⇒ <borders> ⇒ [**Aaron**]{land[1]} ≈ IR7

‖ [**Nephihah**]{land} ⇒ <borders> ⇒ [**EastSea**]{sea[1]}

‖ [**Nephihah**]{land} ⇒ <borders> ⇒ [**Moroni**]{land[1]} ≈ IR7

IR7 AR1 AR3

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location of these cities is determined by assuming the most favorable topography of Book of Mormon times would still match that of today, which leads me to place Aaron in the location of present day Milwaulkie, Wisconsin. Milwaukie borders the east side of Lake Michigan and is the largest city in Wisconsin. A European trading post was first established there if 1785. The Milwaulkie area is where the Kinnickinnic, Menomonee, and Milwaulkie rivers join before empting into Lake Michigan. Note that the people of Moroni, Lehi, and Morionton were gathered to Nephihah for defense. If walking this is a long journey but is of course much easier by sea. In the entity relationship, the term "near" refers more to ease of travel rather than a proximity in miles. See also, Section 4.6.3 The Fall of Nephihah and the city entity Moroni.
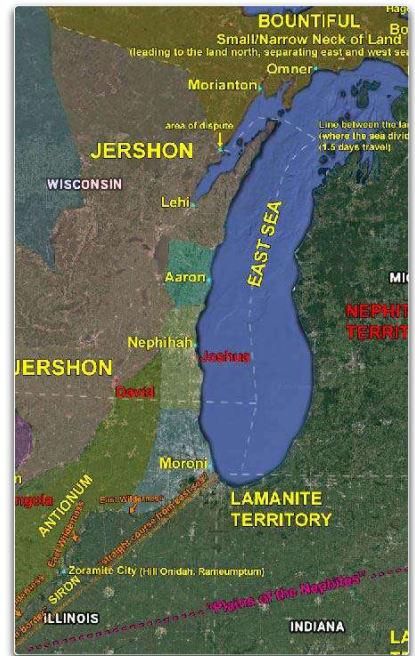
Modern City Location: Milwaukie, Wisconsin. Geolocation: N 43° 01' 37.4", W 87° 53' 49.8"

Modern land Location: Milwaukie, Wisconsin. Geolocation: N 43° 01' 44.1", W 87° 57' 37.6"

Aerial view of Nephihah and other Nephite cities on the west coast of Lake Michigan (looking west).

Nephihah bordering the east sea and located between Moroni and Aaron.

Reign of the Judges [91 BC to 30 AD] : Noah

≡ [**Noah**] ⇒ <is> ⇒ {city[3]} ≈ AR1 AR3

≡ [**Noah**] ⇒ <is> ⇒ {land[2,3]}

⊙[**Noah**]{city} ⇒ <is in> ⇒ [**BordersOfNephites**]{feature[5+4]}

⊙[**Noah**]{city} ⇒ <is in> ⇒ [**BordersOfNephites**]{feature[5+4]}

⇆[**Noah**]{city} ⇒ <near> ⇒ [**Ammonihah**]{city[3]}

⇆[**Noah**]{land} ⇒ <near> ⇒ [**Ammonihah**]{city[2,3]}

⇆[**Noah**]{land} ⇒ <near> ⇒ [**Ammonihah**]{land[1]}

⇆[**Noah**]{land} ⇒ <near> ⇒ [**Sidom**]{land[1]}

⇆[**Noah**]{land} ⇒ <near> ⇒ {wilderness[2,3]} ≈ AR4 IR4

↪[**Noah**]{city} ⇒ <fortified by> ⇒ {Moroni[3]}

AR1 AR3 AR4 IR4

Both Noah and Ammonihah are mentioned twice in separate Lamanite military campaigns and these lands apparently border each other. Each time the Lamanites come in from the west and attack first Ammonihah and then Noah. See also, Section 4.4.7 War of Amalickiah - Battle of Noah.

Modern City Location: Iowa City, Iowa. Geolocation: N 41° 30' 02.6", W 91° 22' 18.3"

Modern Land Location: Area between the Cedar and Iowa rivers, Iowa. Geolocation: N 41° 39' 21.6", W 91° 32' 16.0"

1. Alma 15:1-4,11-17
2. Alma 16:2-3
3. Alma 49:10-15
4. Alma 49:11-14
5. Helaman 1:19,26

Map of Noah and surrounding regions.
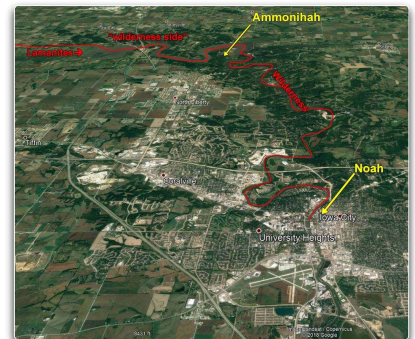
Noah with Ammonihah and Lamanite line of attack via wilderness.

Jaredite Era [~2170 BC to ~550 BC] : Ogath

In the land of Corihor, Coriantumr loses a series of battles and he realizes he is not going to regain the kingdom. He considers

1. Mormon 6:2-6
2. Ether 15:1-15

$\equiv$ [**Ogath**] $\Rightarrow$ <is> $\Rightarrow$ {place^1} $\approx$ AR3

$\lefthookarrow$[**Ogath**]{place} $\Rightarrow$ <near> $\Rightarrow$ [**Ramah**]{hill^{1+2}} $\approx$ AR3

$\lefthookarrow$[**Ogath**]{place} $\Rightarrow$ <near> $\Rightarrow$ [**Cumorah**]{hill^{1+2}} $\approx$ AR3

$\succ$[**Ogath**]{place} $\Rightarrow$ <south of> $\Rightarrow$ [**Ripliancum**]{waters^2} $\approx$ AR3

AR3

the two million dead, begins to repent and offers surrender. However Shiz responds with unreasonable terms which stirs up anger on both sides. So they fight again and Coriantumr loses again. Shiz did not or could not follow up immediately on his victory so Coriantumr flees from the land of Corihor and "it came to pass that he came to the waters of Ripliancum" which indicates a journey of some distance. By water it would be about three weeks travel distance. Shiz follows and another battle is fought at or near Rochester, New York. This time Shiz loses and flees south and it is Shiz who arrives at Ogath.

Modern Place Location: vicinity of Manchester, New York. Geolocation: N 42° 58' 25.4", W 77° 13' 33.9"

The Jaredite place of Ogath, near Manchester New York.

Reign of the Judges [91 BC to 30 AD] : Omner

$\equiv$ [**Omner**] $\Rightarrow$ <is> $\Rightarrow$ {city^1} $\approx$ IR7 AR1 AR3

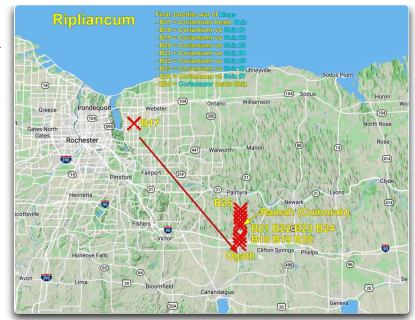$\parallel$ [**Omner**]{city} $\Rightarrow$ <borders> $\Rightarrow$ [**EastSea**]{sea^1} $\approx$ IR7

$\lefthookarrow$[**Omner**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Gid**]{city^1} $\approx$ IR7 AR1 AR3

$\lefthookarrow$[**Omner**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Morionton**]{city^1} $\approx$ IR7

$\lefthookarrow$[**Omner**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Nephihah**]{city^1}

$\odot$[**Omner**]{city} $\Rightarrow$ <is in> $\Rightarrow$ [**BordersOfNephites**]{feature^{3+2}}

IR7 AR1 AR3

Major cities on the eastern seashore taken by the Lamanite king Amalickiah are listed and Omner is one of them. This is all we know of the city.

Modern City Location: Manistique, Michigan. Geolocation: N 45° 57' 04.4", W 86° 14' 20.9"

1. Alma 51:25-26
2. Alma 51:22-27
3. Helaman 1:19,26

Showing cities along the east seashore attacked by Amalickiah.

City of Omner and further regions, looking to the north and east.

Reign of the Judges [91 BC to 30 AD] : Oneidah

$\equiv$ [**Oneidah**] $\Rightarrow$ <is> $\Rightarrow$ {place of arms^1} $\approx$ IR2 AR3 AR5

$\odot$[**Oneidah**]{place of arms} $\Rightarrow$ <contains> $\Rightarrow$ [**Antipas**]{mount^1} $\approx$ IR2 IR9 AR5 AR9

$\odot$[**Oneidah**]{place of arms} $\Rightarrow$ <is in> $\Rightarrow$ [**Nephi**]{land^1} $\approx$ AR3 AR5

IR2 IR9 AR3 AR5 AR9

Somewhere in the St Louis mound complex (now destroyed) is a good proposal for the location of Oneidah. The spelling of Oneidah as "Onidah" (in the standard text) for this location is an copy error. It should read "Oneidah". See Royal Skousen, The Book of Mormon, The Earliest Text (BOMET), Alma 47:5. The commonly accepted Hebraic root meaning for the name "Antipas" is "for all, or against all" which ties in well for a gathering place in "Oneidah" the "place of arms" (where troops gather). Antipas is therefore clearly a fortified location and not a "mountain" per se. As to the location of the fortified Antipas mount know it to be in the land of Nephi and probably not far from the king in the capital city of Nephi. The ancient mounds once near East St Louis (destroyed in late 1800's) is a logical location for Antipas and Oneidah, the place-of-arms.

Modern Feature Location: near East St Louis. Geolocation: N 38° 38' 09.0", W 90° 11' 23.6"

1. Alma 47:1,5-12

From left to right: 1) Central mound area of St Louis (Mound City); 2) Oneida, Place of Arms; and 3) proposed location of city of Shemnilom.

Reign of the Judges [91 BC to 30 AD] : Onidah

$\equiv$ [**Onidah**] $\Rightarrow$ <is> $\Rightarrow$ {hill^1} $\approx$ IR9 AR3

$\odot$[**Onidah**]{hill} $\Rightarrow$ <is in> $\Rightarrow$ [**Antionum**]{land^1}

There is apparently a city, village or gathering place in Antionum where the hill Onidah and the Rameumptom were located but it is never mentioned by name. We only know that Alma and his sons were preaching to the Zoramites there. On the master map in Section 1.1
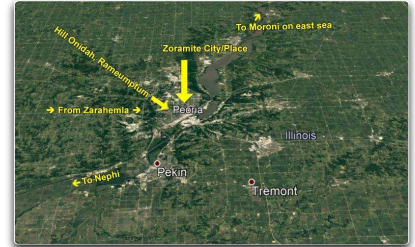
1. Alma 31:2-11

IR9 AR3

Mapping the Book of Mormon it is only referred to as "Zoramite City". Onidah is either in or near this gathering place.

Modern Feature Location: Grand View Park, Peoria, Illinois. Geolocation: N 40° 42' 49.7" W 89° 34' 09.7"

Map of Zoramite city/place near to the hill Onitah

Tilt view of Zoramite city/place on the Illinois river, looking north.

Reign of the Judges [91 BC to 30 AD] : Onihah

$\equiv$ [**Onihah**] $\Rightarrow$ <is> $\Rightarrow$ {city^1} $\approx$ AR1 AR3

$\otimes$[**Onihah**]{city} $\Rightarrow$ <destroyed> $\Rightarrow$ {waters coming up^1}

$\leftrightarrows$[**Onihah**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Jerusalem**]{city^1} $\approx$ IR7

$\leftrightarrows$[**Onihah**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Mocum**]{city^1} $\approx$ IR7

IR7 AR1 AR3

The cities of Onihah, Mocum, and Jerusalem are only mentioned in relation to being destroyed by flooding (waters that "come up") prior to the visitation of the resurrected Christ. This is an instance of river flooding and another indication that these cities bordered the waters of the Sidon. Note that, by contrast, the destroyed cities bordering the east sea were "sunk in the depths of the sea". The three cities mentioned with Mocum are placed according to the following:
1. The cities listed are assumed to have an order, bottom to top. See Section 3.3 Rules of Interpretation Rules of Interpretation.
2. Using the Rule of listed order being bottom-to-top as mentioned in Section 3.3 Rules of Interpretation, we get the map results by placing the Nephite cities in the same location as major populations today.
3. From step 2, we get the following result: Onihah = Ste. Genevieve Missouri, Mocum = Kimmswick Missouri, Jerusalem = St Louis, Missouri, north of the Meramec River.

It is useful that we also have additional information on city of Jerusalem to use as an anchor point. Onihah could be placed at Peverly Missiouri or Ste. Genevieve Missouri. The reason the latter case was chosen is because the topography of Ste. Genevieve appears much more conducive to past and future flooding.

Modern City Location: St Genevieve, Missouri. Geolocation: N 37° 58'58.5", W 90° 02' 31.8"

1. 3 Nephi 9:7
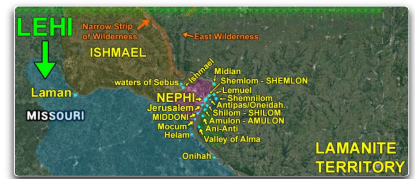
Onihah and nearby cities.

Jaredite Era [~2170 BC to ~550 BC] : OreMines

$\equiv$ [**OreMines**] $\Rightarrow$ <is> $\Rightarrow$ {place^1} $\approx$ AR3

$\leftrightarrows$[**OreMines**]{place} $\Rightarrow$ <near> $\Rightarrow$ [**GreatJarediteCity**]{city^1} $\approx$ AR3

$\leftrightarrows$[**OreMines**]{place} $\Rightarrow$ <near> $\Rightarrow$ [**NeckOfLand**]{land^1} $\approx$ AR3

$\succ$[**OreMines**]{place} $\Rightarrow$ <north of> $\Rightarrow$ [**JarediteLandSouthward**]{land^1} $\approx$ AR3

AR3

The famous copper and silver mines on the The Keweenaw peninsula of upper Michigan is the obvious location for the mining operations described in the Book of Ether. Mining operations have been going on here for thousands of years on a major scale. This area is especially abundant in float copper which is not an ore but ready to go 97% pure copper that can just be picked up or chiseled out of rock. The Keewenaw peninsula is also near the narrow neck of land and is only 210 miles or 7 days (see Section 3.4 Rules of Application - AR8) journey to the capital land of Moron by sea. Even closer by sea and by land is the Marquette Iron Range (see also **Hill Ephraim**).

1. Ether 10:19-23
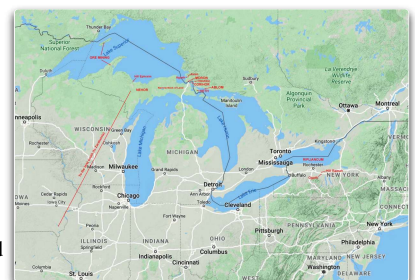
Jaredite copper, silver, iron mining.

Modern Feature Location: Keewenaw Peninsula, Michigan. Geolocation: N 47° 07' 19.2", W 88° 34' 20.8"
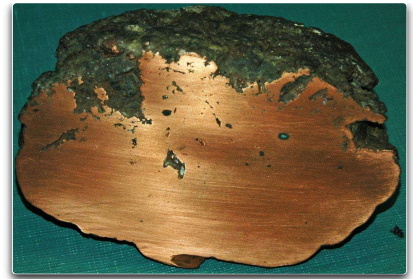
Pure copper from the Keewanaw Peninsula.
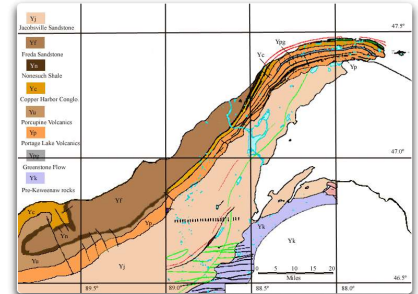
Keewanaw peninsula geology.
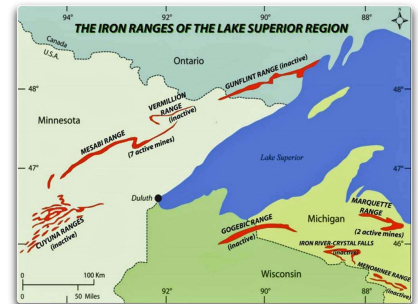
Iron ranges in upper Michigan including the Marquette Iron Range.

Jaredite Era [~2170 BC to ~550 BC] : Ramah

$\equiv$ [**Ramah**] $\Rightarrow$ <is> $\Rightarrow$ {hill^1} $\approx$ AR2 AR3 AR5 IR9

$\equiv$ [**Ramah**]{hill} $\Rightarrow$ <is> $\Rightarrow$ [**Cumorah**]{hill^1} $\approx$ IR1 AR3

$\hookleftarrow$[**Ramah**]{hill} $\Rightarrow$ <near> $\Rightarrow$ [**Ogath**]{place^1} $\approx$ AR3

➤[**Ramah**]{hill} $\Rightarrow$ <south of> $\Rightarrow$ [**Ripliancum**]{waters^1} $\approx$ I R9 AR3 AR8

IR1 IR9 AR2 AR3
AR5 AR8

The Jaredite hill Ramah is directly stated as being the same as the Nephite hill Cumorah. Why did both civilizations choose Cumorah as a gathering place for a final conflict? It's because topographically it is the only logical, feasible place to gather from the North, South, East, and West. See also "**Cumorah**".

Modern Feature Location: The Hill Cumorah, New York. Geolocation: N 43° 00' 22.3", W 77° 13' 27.1"

1. Ether 15:7-11
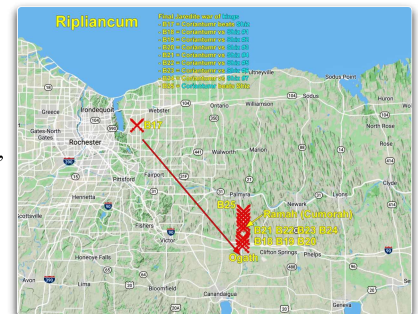
The Jaredite hill Ramah is the same as the Nephite hill Cumorah.

Reign of the Judges [91 BC to 30 AD] : Riplah

$\equiv$ [**Riplah**] $\Rightarrow$ <is> $\Rightarrow$ {hill^1} $\approx$ IR2 AR3

➤[**Riplah**]{hill} $\Rightarrow$ <east of> $\Rightarrow$ [**Sidon**]{river^1}

$\hookleftarrow$[**Riplah**]{hill} $\Rightarrow$ <near> $\Rightarrow$ [**Manti**]{land^1} $\approx$ AR3

$\hookleftarrow$[**Riplah**]{hill} $\Rightarrow$ <near> $\Rightarrow$ [**Sidon**]{river^1} $\approx$ AR1

$\hookleftarrow$[**Riplah**]{hill} $\Rightarrow$ <near> $\Rightarrow$ {valley^1}

➤[**Riplah**]{hill} $\Rightarrow$ <north of> of> $\Rightarrow$ [**Manti**]{land^1} $\approx$ AR3

IR2 AR1 AR3

The hill Riplah has a prominent mention in the Battle of Manti and Moroni vs Zarahemnah. See Section 4.5.2 Zoramite War - Battle of Manti.

Modern Feature Location: Hill north of Prescott, Wisconsin. Geolocation: N 44° 46' 51.1", W 92° 45' 36.8"

1. Alma 43:23-35

Map showing Manti and hill Riplah, north of the city of Manti.
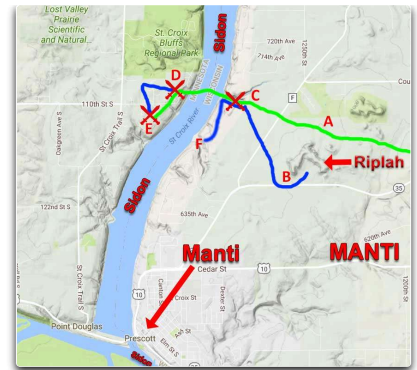
Diagram of the Battle of Manti. See Section 4.5.2
Zoramite War - Battle of Manti.

Close-up of proposed hill Riplah.

Jaredite Era [~2170 BC to ~550 BC] : Ripliancum

≡ [**Ripliancum**] ⇒ <is> ⇒ {waters^1} ≈ AR2 AR3 AR8

↪[**Ripliancum**]{waters} ⇒ <near> ⇒ [**Cumorah**]{land^{1+2}} ≈ IR3 AR3

➢[**Ripliancum**]{waters} ⇒ <north of> ⇒ [**Ogath**]{place^2} ≈ AR3

➢[**Ripliancum**]{waters} ⇒ <north of> ⇒ [**Ramah**]{hill^2} ≈ IR9 AR3 AR8

➢[**Ripliancum**]{waters} ⇒ <north of> ⇒ [**Cumorah**]{hill^2} ≈ IR9 AR3

IR3 IR9 AR2 AR3 AR8

| | |
Ripliancum is a Jaredite word meaning "large" or "to exceed all". Being near a "land of many waters, rivers, and fountains" it is the largest body of water by far.

Modern Feature Location: Lake Ontario, New York. Geolocation: N 43° 37' 58.8", W 77° 46' 45.1"

1. Mormon 6:2-6
2. Ether 15:7-11
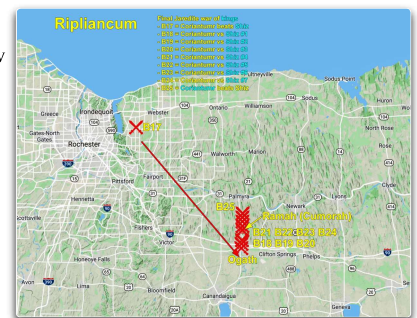
The waters of Ripliancum or lake Ontario.

Reign of the Judges [91 BC to 30 AD] : SeaEast

≡ [**SeaEast**] ⇒ <is> ⇒ {ocean^{1,2,3}} ≈ IR2 IR11

↠ [**SeaEast**]{ocean} ⇒ <is extent of> ⇒ {Lamanite lands^1}

↠ [**SeaEast**]{ocean} ⇒ <is extent of> ⇒ {Nephite migrations^{2,3}}

➢[**SeaEast**]{ocean} ⇒ <east of> ⇒ [**SeaWest**]{ocean^{2,3}}

IR2 IR11

There is a distinction between the "east sea" and the "sea east". The "east sea" is a specific local sea and is always Lake Michigan/Huron. The "sea east" is a more general description used when describing the bigger picture of the Book of Mormon lands.

Modern Feature Location: Atlantic Ocean. Geolocation: N 40° 30' 30.2", W 74° 02' 24.1"

1. Alma 22:27
2. Helaman 3:8
3. Helaman 11:20
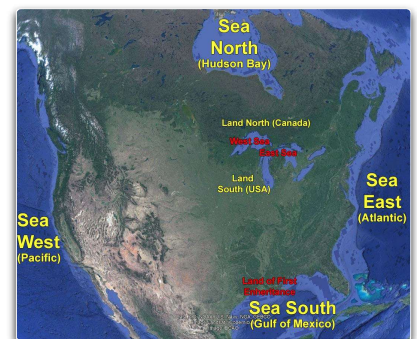
The "big picture" as described in the Book of Mormon

Reign of the Judges [91 BC to 30 AD] : SeaNorth

≡ [**SeaNorth**] ⇒ <is> ⇒ {ocean^1} ≈ IR2 IR11

↠ [**SeaNorth**]{ocean} ⇒ <is extent of> ⇒ {Nephite migrations^1}

➢[**SeaNorth**]{ocean} ⇒ <north of> ⇒ [**SeaSouth**]{ocean^1}

IR2 IR11

The sea north is globally all-inclusive in it's extent, when describing the Book of Mormon lands.

Modern Feature Location: Hudson Bay, Ontario, Canada. Geolocation: N 51° 36' 51.7", W 80° 02' 29.7"

1. Helaman 3:3-4, 8

The "big picture" as described in the Book of Mormon

Reign of the Judges [91 BC to 30 AD] : SeaSouth

$\equiv$ [**SeaSouth**] $\Rightarrow$ <is> $\Rightarrow$ {sea[1]} $\approx$ IR2 IR11

$\rightarrowtail$ [**SeaSouth**]{ocean} $\Rightarrow$ <is extent of> $\Rightarrow$ {Lamanite lands[1]}

$\succ$ [**SeaSouth**]{ocean} $\Rightarrow$ <south of> $\Rightarrow$ [**SeaNorth**]{ocean[1]}

IR2 IR11

The sea south is globally all-inclusive in it's extent, when describing the Book of Mormon lands.

Modern Feature Location: Gulf of Mexico. Geolocation: N 28° 25' 35.3", W 90° 47' 35.1"

1. Helaman 3:8

The "big picture" as described in the Book of Mormon

Reign of the Judges [91 BC to 30 AD] : SeaWest

$\equiv$ [**SeaWest**]{ocean} $\Rightarrow$ <is> $\Rightarrow$ {sea[1]} $\approx$ IR2 IR11

$\rightarrowtail$ [**SeaWest**]{ocean} $\Rightarrow$ <is extent of> $\Rightarrow$ {Lamanite lands[1]}

$\rightarrowtail$ [**SeaWest**]{ocean} $\Rightarrow$ <is extent of> $\Rightarrow$ {Nephite migrations[2,3]}

$\succ$ [**SeaWest**]{ocean} $\Rightarrow$ <west of> $\Rightarrow$ [**SeaEast**]{ocean[2,3]}

IR2 IR11

There is a distinction between the "west sea" and the "sea west". The "west sea" is a specific local sea and is always Lake Michigan/Huron. The "sea west" is a more general description used when describing the bigger picture of the Book of Mormon lands.

Modern Feature Location: Pacific Ocean. Geolocation: N 44° 26' 08.6", W 125° 17' 04.2"

1. Alma 22:27
2. Helaman 3:8
3. Helaman 11:20

The "big picture" as described in the Book of Mormon

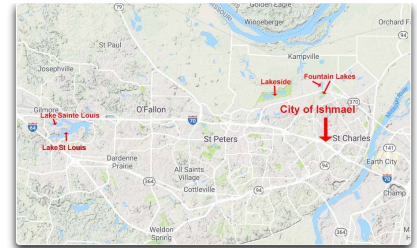
Reign of the Judges [91 BC to 30 AD] : Sebus

$\equiv$ [**Sebus**] $\Rightarrow$ <is> $\Rightarrow$ {waters[1,2,3]}

$\odot$ [**Sebus**]{waters} $\Rightarrow$ <is in> $\Rightarrow$ [**Ishmael**]{land[1]}

$\leftrightarrows$ [**Sebus**]{waters} $\Rightarrow$ <near> $\Rightarrow$ [**Nephi**]{land[1,3]}

There are two candidates for the waters of Sebus that are near to the land of Ishmael (in the region of St Charles Missouri). There minor small lakes scattered about in the Mississippi bottom lands to the north, about 2-3 miles away, and two lakes to the west and in the highlands that are adjacent to each other and within 10 miles of St Charles. These two regions are the most likely candidates for the waters (plural) of Sebus. Most likely, in my opinion, are the bottom land lakes as a flat fertile area to feed, tend, and water livestock.

Modern Feature Location: Lakeside and/or Fountain Lakes, Missouri. Geolocation: N 38° 49' 37.0", W 90° 34' 43.0"

1. Alma 17:19-26,34
2. Alma 18:6-9
3. Alma 19:19-21

View of Ishmael and nearby cities, looking west.

Ishmael and nearby cities.

Candidates for the waters of Sebus.

Late History [314 AD to 420 AD] : Shem

$\equiv [\textbf{Shem}] \Rightarrow$ <is> $\Rightarrow \{\text{city}^1\} \approx$ AR1

$\equiv [\textbf{Shem}] \Rightarrow$ <is> $\Rightarrow \{\text{land}^1\} \approx$ AR3

$\succ [\textbf{Shem}]\{\text{city}\} \Rightarrow$ <north of> $\Rightarrow [\textbf{Jashon}]\{\text{city}^1\}$

$\succ [\textbf{Shem}]\{\text{city}\} \Rightarrow$ <north of> $\Rightarrow [\textbf{Jashon}]\{\text{land}^1\}$

$\succ [\textbf{Shem}]\{\text{land}\} \Rightarrow$ <north of> $\Rightarrow [\textbf{Jashon}]\{\text{city}^1\}$

$\succ [\textbf{Shem}]\{\text{land}\} \Rightarrow$ <north of> $\Rightarrow [\textbf{Jashon}]\{\text{land}^1\}$

AR1 AR3

Shem appears to be the northernmost city mentioned for this time period and it is also north of Jashon and the records depository. The most strategic place for a city north of Jashon would be a city that borders the Ste Marys river and which has Lake Superior (the west sea) as it's source.

Modern City Location: Sault Ste. Marie, Ontario Canada. N 46° 30' 14.0", W 84° 16' 42.8"

1. Mormon 2:16-21

Shem is near the northern entrance to the water border of Upper Michigan and Ontario.

Shem is near the northern entrance to the water border of Upper Michigan and Ontario.

View of Shem and surrounding areas of conflict circa 326-380 AD. Looking north.

**Reign of the Judges** [91 BC to 30 AD] : Shemlon

$\equiv [\textbf{Shemlon}] \Rightarrow$ <is> $\Rightarrow \{\text{land}^{1,2,3,5,6}\} \approx$ IR7 AR1 AR3

$\equiv [\textbf{Shemlon}] \Rightarrow$ <is> $\Rightarrow \{\text{place}^4\} \approx$ AR3

$\| [\textbf{Shemlon}]\{\text{land}\} \Rightarrow$ <borders> $\Rightarrow [\textbf{Lemuel}]\{\text{city}^6\} \approx$ IR7

$\leftrightarrows [\textbf{Shemlon}]\{\text{land}\} \Rightarrow$ <near> $\Rightarrow [\textbf{Shilom}]\{\text{land}^{1,2,5,6}\} \approx$ IR7

$\leftrightarrows [\textbf{Shemlon}]\{\text{land}\} \Rightarrow$ <near> $\Rightarrow [\textbf{Alma}]\{\text{valley}^7\} \approx$ AR3

$\leftrightarrows [\textbf{Shemlon}]\{\text{land}\} \Rightarrow$ <near> $\Rightarrow [\textbf{Amulon}]\{\text{land}^5\} \approx$ IR6

$\leftrightarrows [\textbf{Shemlon}]\{\text{land}\} \Rightarrow$ <near> $\Rightarrow [\textbf{Ishmael}]\{\text{land}^6\}$

$\leftrightarrows [\textbf{Shemlon}]\{\text{land}\} \Rightarrow$ <near> $\Rightarrow [\textbf{Middoni}]\{\text{land}^6\}$

$\leftrightarrows [\textbf{Shemlon}]\{\text{land}\} \Rightarrow$ <near> $\Rightarrow [\textbf{Nephi}]\{\text{city}^{4,6}\} \approx$ AR1 AR3

$\leftrightarrows [\textbf{Shemlon}]\{\text{land}\} \Rightarrow$ <near> $\Rightarrow [\textbf{Nephi}]\{\text{land}^4\} \approx$ AR1 AR3

$\leftrightarrows [\textbf{Shemlon}]\{\text{land}\} \Rightarrow$ <near> $\Rightarrow [\textbf{Shimnilom}]\{\text{city}^6\} \approx$ AR5

$\leftrightarrows [\textbf{Shemlon}]\{\text{land}\} \Rightarrow$ <near> $\Rightarrow \{\text{wilderness}^{1,3,4}\} \approx$ IR4

$\succ [\textbf{Shemlon}]\{\text{land}\} \Rightarrow$ <north of> $\Rightarrow [\textbf{Amulon}]\{\text{land}^{4+5}\} \approx$ IR4

$\succ [\textbf{Shemlon}]\{\text{land}\} \Rightarrow$ <north of> $\Rightarrow [\textbf{Shimnilom}]\{\text{city}^{4+5}\} \approx$ IR4

IR4 city IR7 AR1 AR3 AR5

Shemlon is placed east of Nephi and north of Shilom, bordering the river. It is placed north because Shilom is to the south. Shemlon is mentioned as being visible from the tower in near the Temple in the city of Nephi. See Section 4.3.4 East of Nephi East of Nephi.

Modern City Location: Madison, Illinois. Geolocation: N 38° 41' 11.8", W 90° 09' 19.9"
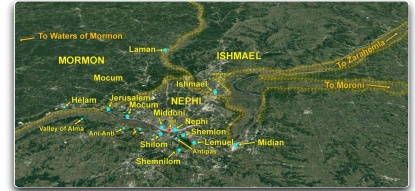
1. Mosiah 10:7-9
2. Mosiah 11:12-13
3. Mosiah 19:5-9
4. Mosiah 20:1-7
5. Mosiah 24:1-4
6. Alma 23:8-13
7. Mosiah 24:1-2,19-25
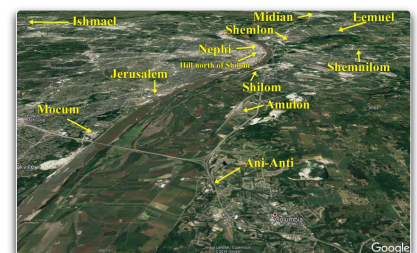
View of Shemlon, looking north.

Shemlon and nearby cities.

View of Shemlon and nearby cities, looking west.

Late History [314 AD to 420 AD] : Sherrizah

≡ [**Sherrizah**] ⇒ <is> ⇒ {tower^1} ≈ AR1 AR3

↰[**Sherrizah**]{tower} ⇒ <near> ⇒ [**Moriantum**]{place^{1+2}}

↰[**Sherrizah**]{tower} ⇒ <near> ⇒ [**Desolation2**]{city^{1+2}}

AR1 AR3

Mention of the war atrocities at Sherrizah and Moriantum is in a letter from Mormon to Moroni that Moroni later shares with us later, outside the chronological narrative of Mormon. However it fits best with the situation described in Mormon 4 and therefore the near locale would be the city of Desolation (located on St Joseph Island). Near to Desolation is a passageway between the west sea (lake Superior) and the east sea (lake Michigan) with a point of land that juts out that would be a logical and necessary place for a light house to be placed. So I propose that the tower of Sherrizah was most likely a marker beacon or lighthouse in this location. The name of the place today is Johnson Point which is the most eastern point of Neebish island overlooking a narrow straight. Any ships passing here would need a point of reference for safety. There is a modern structure on this spot currently.

Modern City Location: Johnson Point, Rains Island, Michigan. Geolocation: N 46° 15' 17.6", W 84° 06' 06.9"
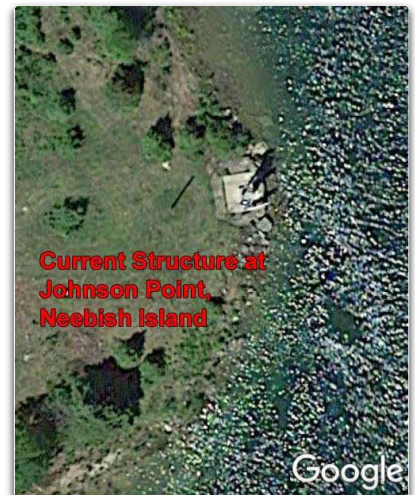
1. Moroni 9:7-9,16-17
2. Mormon 4:1-4

View of location of the tower of Sherrizah and surrounding areas of conflict circa 326-380 AD. Looking north.

The tower of Sherrizah as a marker beacon the along water border of Upper Michigan and Ontario.

The current structure at Johnson Point, Neebish Island.
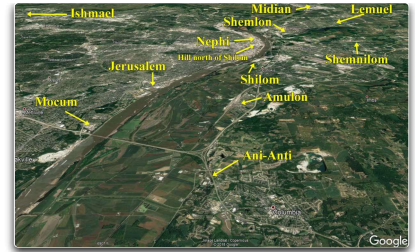
Reign of the Judges [91 BC to 30 AD] : Shilom

Shilom, frequently mentioned in the Book of Mormon, was next to the city of Nephi, just

1. Mosiah 7:1-7,16,21
2. Mosiah 9:1-8,14

$\equiv$ [**Shilom**] $\Rightarrow$ <is> $\Rightarrow$ {city^{1,2}} $\approx$ AR1 AR3 AR5

$\equiv$ [**Shilom**] $\Rightarrow$ <is> $\Rightarrow$ {land^{1,2,3,4,5,6,7,8}} $\approx$ AR1

$\hookrightarrow$[**Shilom**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Nephi**]{land^{1,2}} $\approx$ AR1 AR3

$\parallel$ [**Shilom**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Lehi-Nephi**]{city^{1,2}}

$\parallel$ [**Shilom**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Lehi-Nephi**]{land^{1,2}}

$\parallel$ [**Shilom**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Nephi**]{land^{1,2}}

$\parallel$ [**Shilom**]{land} $\Rightarrow$ <borders> $\Rightarrow$ {hill^1} $\approx$ IR7

$\hookrightarrow$[**Shilom**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Shemlon**]{land^{3,4,6,7}} $\approx$ IR7

$\hookrightarrow$[**Shilom**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Alma**]{valley^8}

$\hookrightarrow$[**Shilom**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Amulon**]{land^{6,8}} $\approx$ IR6

$\hookrightarrow$[**Shilom**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Ishmael**]{land^7}

$\hookrightarrow$[**Shilom**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Lemuel**]{city^7}

$\hookrightarrow$[**Shilom**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Middoni**]{land^7}

$\hookrightarrow$[**Shilom**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Nephi**]{city^{3,7}} $\approx$ AR1 AR3

$\hookrightarrow$[**Shilom**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Nephi**]{land^7} $\approx$ AR1 AR3

$\hookrightarrow$[**Shilom**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Shimnilom**]{city^7} $\approx$ AR1 AR3 AR5

$\hookrightarrow$[**Shilom**]{land} $\Rightarrow$ <near> $\Rightarrow$ {wilderness^{1,2,3,5}} $\approx$ AR1 IR4

$\succ$[**Shilom**]{land} $\Rightarrow$ <south of> $\Rightarrow$ [**HillNorthOfShilom**]{hill^{1,4}}

IR4 IR6 IR7 AR1 AR3 AR5

---

across on the southeast side of the river, near the "horseshoe bend," that the river course used to follow in ancient times. The hill mentioned is the bluff where the original settlement of St Louis was founded. See Section 4.3.4 East of Nephi East of Nephi.

Modern Land Location: Cahokia, Illinois. Geolocation: N 38° 34' 05.9", W 90° 10' 50.4"

3. Mosiah 10:6-9
4. Mosiah 11:8-13
5. Mosiah 22:7-16
6. Mosiah 24:1-4
7. Alma 23:8-13
8. Mosiah 24:1-2,19-25

View of Shilom, east of Nephi, looking north.

Shilom and nearby cities.

View of Shilom and nearby cities, looking west.

Late History [314 AD to 420 AD] : Shim

$\equiv$ [**Shim**] $\Rightarrow$ <is> $\Rightarrow$ {hill^1} $\approx$ AR2

$\odot$[**Shim**]{hill} $\Rightarrow$ <is in> $\Rightarrow$ [**Antum**]{land^1}

$\hookrightarrow$[**Shim**]{hill} $\Rightarrow$ <near> $\Rightarrow$ [**Teancum**]{city^2}

$\hookrightarrow$[**Shim**]{hill} $\Rightarrow$ <near> $\Rightarrow$ [**Desolation2**]{city^2}

$\hookrightarrow$[**Shim**]{hill} $\Rightarrow$ <near> $\Rightarrow$ [**Desolation2**]{land^2}

$\hookrightarrow$[**Shim**]{hill} $\Rightarrow$ <near> $\Rightarrow$ [**Boaz**]{city^2}

$\hookrightarrow$[**Shim**]{hill} $\Rightarrow$ <near> $\Rightarrow$ [Ablom]{place^3}

$\hookrightarrow$[**Shim**]{hill} $\Rightarrow$ <near> $\Rightarrow$ [**Jordan**]{city^3}

$\succ$[**Shim**]{hill} $\Rightarrow$ <north of> $\Rightarrow$ [**Zarahemla**]{land^1}

AR2

Note that the hill Shim is NOT the hill Cumorah, neither is near the hill Cumorah or in the land of Cumorah - but it is rather in the Nephite land of Antum. The two hills are often conflated because of Ether 9:1 (" ...Omer departed out of the land with his family, and traveled many days, and came over and passed by the hill of Shim, and came over by the place where the Nephites were destroyed ...") but note that this does not refer to the final destruction of the Nephites which took place at Cumorah. The place of destruction refers to the 2nd Battle of the city Desolation, in Mormon 3:18-23, where the Nephites suffered a major defeat. This is the tipping point where the war was was really lost for the Nephites. According to Mormon, prior to that they still had a chance to win. It is immediately after the defeat of Mormon 3:18-23 that Mormon goes to the Hill Shim to retrieve the records. The hill Shim is tied directly to the events in Mormon 3:18-23 and not to Cumorah.

Modern Feature Location: 1.5 miles southeast of Echo Bay, Ontario. Geolocation: N 46° 27' 37.8", W 84° 02' 35.6"

1. Mormon 1:1-12
2. Mormon 4:1-3,6-8,13-23
3. Ether 9:3

View of location of the hill Shim and surrounding areas of conflict circa 326-380 AD. Looking north.

Topographical map view of the hill Shim. Top is north.

Reign of the Judges [91 BC to 30 AD] : Shimnilom

$\equiv$ [**Shimnilom**] $\Rightarrow$ <is> $\Rightarrow$ {city^1} $\approx$ AR1 AR5

$\hookrightarrow$[**Shimnilom**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Shilom**]{land^1} $\approx$ AR1 AR3 AR5

$\hookrightarrow$[**Shimnilom**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Ishmael**]{land^1}

$\hookrightarrow$[**Shimnilom**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Lemuel**]{city^1}

$\hookrightarrow$[**Shimnilom**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Middoni**]{land^1}

Shimnilom borders the ancient course of the Mississippi river, the remains of which is Horseshoe Lake. The location is somewhat distant from current modern population centers so the evidence of prior occupation are still evident. See Section 4.3.4 East of Nephi East of Nephi.

Modern City Location: Cahokia Mounds

1. Alma 23:8-13
2. Mosiah 20:1-7
3. Mosiah 24:1-4

↰[**Shimnilom**]{city} ⇒ <near> ⇒ [**Nephi**]{city[1]} ≈ AR11

↰[**Shimnilom**]{city} ⇒ <near> ⇒ [**Shemlon**]{land[1]} ≈ AR5

↰[**Shimnilom**]{city} ⇒ <near> ⇒ [**Shilom**]{land[1]} ≈ AR1 A R3 AR5

➢[**Shimnilom**]{city} ⇒ <south of> ⇒ [**Shemlon**]{land[2+3]} ≈ IR4
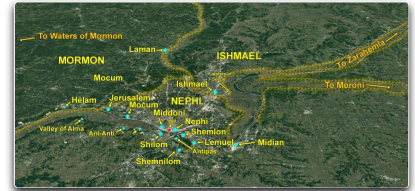
AR1 AR3 AR5 AR11

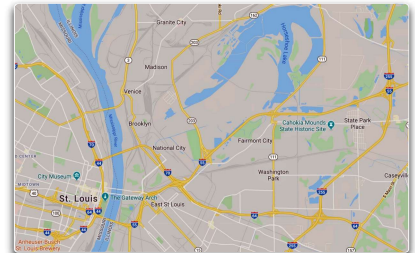State Historic Site, Illinois. Geolocation: N 38° 39' 22.6", W 90° 03' 47.0"

View of Shimnilom just southeast of Horseshoe Lake, looking north.
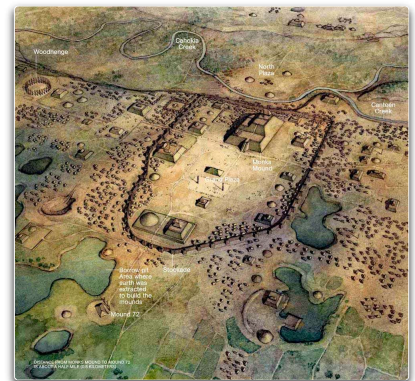

Shimnilom and nearby cities.

View of Shimnilom and nearby cities, looking west.

Horseshoe Lake and Cahokia Mounds State Historic Site.

Main plaza of Cahokia as it may have looked post Book of Mormon times.

Wider view of Cahokia city complex as it was post Book of Mormon times.

Jaredite Era [~2170 BC to ~550 BC] : Shurr

≡ [**Shurr**] ⇒ <is> ⇒ {valley[1]} ≈ AR3

∥ [**Shurr**]{valley} ⇒ <borders> ⇒ [**Corihor**]{valley[1]} ≈ AR3

◉[**Shurr**]{valley} ⇒ <is in> ⇒ [**Corihor**]{land[1]} ≈ AR3

◉[**Shurr**]{valley} ⇒ <near> ⇒ [**Comnor**]{hill[1]} ≈ AR3 IR9

The valley of Shurr is where Coriantumr is beaten by Shiz just before he "flees" to Lake Ontario and the land of Ogath and the hill Ramah, which is Cumorah. See also **Corihor**.

Modern City Location: east Sugar Island, Michigan. Geolocation: N 46° 26' 12.7", W 84° 11' 38.2"

1. Ether 14:26-28

AR3 IR9

The valley of Shurr, on Sugar Island.
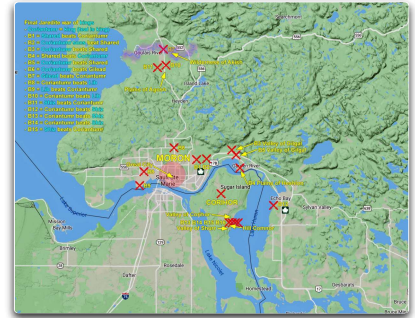
The valley of Shurr, on Sugar Island.

Reign of the Judges [91 BC to 30 AD] : Sidom

$\equiv$ [**Sidom**] $\Rightarrow$ <is> $\Rightarrow$ {land^1} $\approx$ AR1

$\hookrightarrow$[**Sidom**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Ammonihah**]{land^1} $\approx$ IR6

$\hookrightarrow$[**Sidom**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Noah**]{land^{1,2}}

AR1

Sidom is near to Ammonihah because the believers go there immediately after fleeing Ammonihah. So it makes sense it would be down river and also where two rivers meet (the Iowa river and the Cedar river). Sidom is also close to Noah because Noah borders Ammonihah.

Modern Land Location: plains east of the Cedar River from Atalissa to the Iowa river, Iowa. Geolocation: N 41° 28' 11.6", W 91° 17' 43.5"

1. Alma 15:1-4,11-17
2. Alma 16:2-3

Sidom and nearby cities.
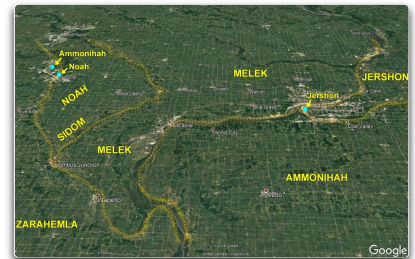
Sidom and nearby cities and lands, looking north.

Reign of the Judges [91 BC to 420 AD] : Sidon

$\equiv$ [**Sidon**] $\Rightarrow$ <is> $\Rightarrow$ {river^{1,2,3,4,5,6,7,8,9}} $\approx$ IR4

$\parallel$ [**Sidon**]{river} $\Rightarrow$ <borders> $\Rightarrow$ [**Manti**]{land^6} $\approx$ AR1

$\parallel$ [**Sidon**]{river} $\Rightarrow$ <borders> $\Rightarrow$ [**Zarahemla**]{city^{2,9}} $\approx$ AR1

$\parallel$ [**Sidon**]{river} $\Rightarrow$ <borders> $\Rightarrow$ [**Zarahemla**]{land^{1,9}} $\approx$ AR1

$\blacktriangleright$[**Sidon**]{river} $\Rightarrow$ <east of> $\Rightarrow$ [**Melek**]{land^4} $\approx$ AR1

$\blacktriangleright$[**Sidon**]{river} $\Rightarrow$ <east of> $\Rightarrow$ [**Zarahemla**]{city^{2,3}}

$\blacktriangleright$[**Sidon**]{river} $\Rightarrow$ <east of> $\Rightarrow$ [**Zarahemla**]{land^{1,4}}

$\blacktriangleright$[**Sidon**]{river} $\Rightarrow$ <east of> $\Rightarrow$ [**Hermounts**]{wilderness^2} $\approx$ IR4 AR1

$\blacktriangleright$[**Sidon**]{river} $\Rightarrow$ <leads to> $\Rightarrow$ {to the sea^2}

$\hookrightarrow$[**Sidon**]{river} $\Rightarrow$ <near> $\Rightarrow$ [**Amnihu**]{hill^{1,6,7}} $\approx$ AR1

$\hookrightarrow$[**Sidon**]{river} $\Rightarrow$ <near> $\Rightarrow$ [**Gideon**]{land^4} $\approx$ AR1

$\hookrightarrow$[**Sidon**]{river} $\Rightarrow$ <near> $\Rightarrow$ [**Gideon**]{valley^{1,2}} $\approx$ AR1

$\hookrightarrow$[**Sidon**]{river} $\Rightarrow$ <near> $\Rightarrow$ [**Hermounts**]{wilderness^2} $\approx$ I

The Sidon is the only named river in the promised land of the Book of Mormon. In all other cases river areas are referred to a wilderness and most often in the context of travel (e.g. "they departed out of the valley, and took their journey into the wilderness"). See examples in Section 3.4 Entity Relationship Table for IR4. In modern terms the Sidon is the upper Mississippi except that it diverges to the St Croix river at Prescott Wisconsin. See also, Section 4.5 The Lands Near Manti.1. In the Book of Mormon, the "Sidon" begins at Upper St Croix lake as the "source" and continues southward to Zarahemla (Montrose Iowa). The Sidon is stated as emptying to the sea but past Zarahemla is not referred to as the Sidon. Starting at St Louis (land of Nephi) the upper Mississippi river joins with the Iowa river then the Missouri river and then the Ohio river. Note that a north to south running Sidon river requires Manti to be north by the

1. Alma 2:11-25
2. Alma 2:26-38
3. Alma 6:4-8
4. Alma 8:1-8
5. Alma 16:3-8
6. Alma 43:22-33
7. Alma 43:34-42
8. Alma 43:49-54
9. Mormon 1:8-12

R4 AR1

↰[**Sidon**]{river} ⇒ <near> ⇒ [**Manti**]{land[5,6,7]} ≈ AR1

↰[**Sidon**]{river} ⇒ <near> ⇒ [**Riplah**]{hill[6,7]} ≈ AR1

↰[**Sidon**]{river} ⇒ <near> ⇒ [**Zarahemla**]{city[2,3]} ≈ AR1

➤[**Sidon**]{river} ⇒ <west of> ⇒ [**Amnihu**]{hill[1]}

➤[**Sidon**]{river} ⇒ <west of> ⇒ [**Gideon**]{city[3]} ≈ AR1

➤[**Sidon**]{river} ⇒ <west of> ⇒ [**Gideon**]{valley[1,2,3]} ≈ AR1

➤[**Sidon**]{river} ⇒ <west of> ⇒ [**Riplah**]{hill[6,7]}

➤[**Sidon**]{river} ⇒ <west of> ⇒ [**SouthWilderness**]{place[5]}

AR1 IR4

head of Sidon rather than south (as some other models place Manti with the Sidon running south to north). See also Manti for more information on this.

Modern Feature Location: Upper and Middle Mississippi River.
Geolocation: Source N 46° 21' 27.0", W 91° 48' 20.9";
At Manti N 44° 46' 13.9", W 92° 48' 17.6";
At Zarahemla N 40 °33 '07.6", W 91° 24' 55.0";
At Nephi N 38° 37' 58.5", W 90° 10' 42.3";
Near Waters of Mormon (old course) N 36° 28' 31.7", W 90° 45' 21.0";
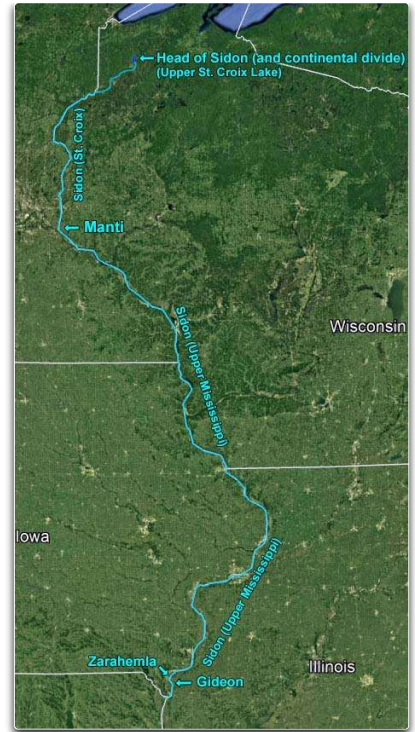
Sidon and nearby cities and lands, looking north.
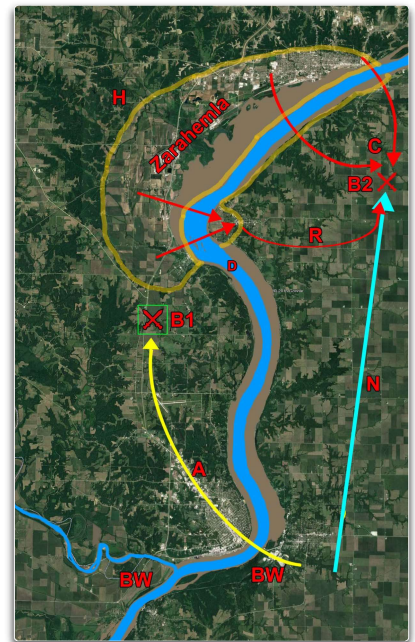
Map showing the Sidon as it flows past Zarahemla at the pre-Keokuk dam levels.
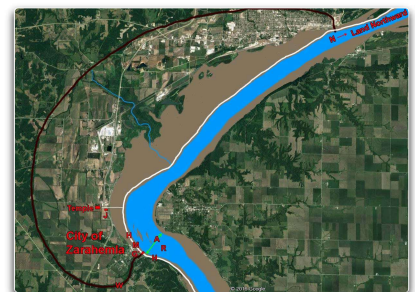
The Sidon river as it flowed past Zarahemla anciently, before construction of the Keokuk dam.

Reign of the Judges [91 BC to 30 AD] : SidonHead

The source or "headwaters" of the St Croix/Sidon River is Upper St Croix Lake. See also [**Sidon**]. The head of a River is clearly its place of origin, it's source.

1. Alma 22:29-31
2. Alma 22:27-29
3. Alma 43:22
4. Alma 50:6-11

$\equiv$ [**SidonHead**] $\Rightarrow$ <is> $\Rightarrow$ {place[2,3,4,5]} $\approx$ AR3

⊙[**SidonHead**]{place} $\Rightarrow$ <is in> $\Rightarrow$ {northern lands[2,3,4,5]} $\approx$ IR8

⊙[**SidonHead**]{place} $\Rightarrow$ <is in> $\Rightarrow$ [**Manti**]{land[2,3]} $\approx$ IR6 IR8

↰[**SidonHead**]{place} $\Rightarrow$ <borders> $\Rightarrow$ [**SouthWilderness**]{place[1]} $\approx$ IR8 AR4

↰[**SidonHead**]{place} $\Rightarrow$ <near> $\Rightarrow$ [**WestSea**]{sea[2,4]} $\approx$ IR8

↰[**SidonHead**]{place} $\Rightarrow$ <near> $\Rightarrow$ [**Antiparah**]{city[5]} $\approx$ IR8 IR9

IR4 IR6 IR8 IR9 AR3 AR4

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1 Nephi 8:13,14 also backs up this interpretation, showing that is how the Book of Mormon used the word "head" for a river source. See also Section 4.5 The Lands Near Manti The Lands Near Manti. In Alma 17, "away" means "on the way to". See Section 3.4.4. The head of the Sidon gets frequent mention in the Book of Mormon which indicates it was a well known and major feature. The St Croix lake is 855 acres in size and is fed by small streams and springs. Technically the small St Croix Creek north of Upper St Croix lake is the "true" source of the St Croix river as it straddles the continental divide just barely north of the lake (the line where water goes south to the Gulf of Mexico or north to Lake Superior and the Atlantic ocean). However local residents refer to the lake itself as the headwaters/source of the St Croix and apparently so did the Nephites of old.

Modern Feature Location: Upper St Croix Lake, Wisconsin. Geolocation: N 46° 21' 27.0", W 91° 48' 20.9"

5. Alma 56:13-25,29-31

Sidom and nearby cities and lands, looking north.

View of Upper St Croix lake as the head of the Sidon. Looking south.

Reign of the Judges [91 BC to 30 AD] : Siron

$\equiv$ [**Siron**] $\Rightarrow$ <is> $\Rightarrow$ {land[1]}

∥ [**Siron**]{land} $\Rightarrow$ <borders> $\Rightarrow$ {Lamanites[1,2]} $\approx$ IR4 IR6

↰[**Siron**]{land} $\Rightarrow$ <near> $\Rightarrow$ [**Antionum**]{land[1]} $\approx$ IR4 IR6

IR4 IR6

There is only one direct mention of Siron. It is in reference to the missionary journey of Alma and his sons to the Zoramites in the land of Antionum and the unnamed Zoramite city or gathering place that was the location of the Rameumptum and the hill Onidah, from where Alma preached. North from this place is the land on Antiomum, as described, and south is Lamanite land with the border being the wilderness of the Illinois river. That Siron is south of Antionum is indicated by being at the "borders of the Lamanites" and the "wilderness south". See Section 4.4.3 Journeys of Alma II.

Modern Land Location: Region near to Tremont, Illinois. Geolocation: N 40° 31' 36.8", W 89° 29' 31.5"

1. Alma 31:3-6
2. Alma 39:2-3,11

Map of Siron, in the center, with nearby cities and lands.

Aerial view of the land of Sidon looking east from Zarahamla.

Reign of the Judges [91 BC to 30 AD] : SouthWilderness

The south wilderness is northern Wisconsin. It is "south" of the West Sea and is said to be a wilderness (wild-deer-ness) because of the many wild animals there. The south

1. Alma 16:6-7
2. Alma 22:29-31
3. Alma 53:8,22

$\equiv$ [**SouthWilderness**] $\Rightarrow$ <is> $\Rightarrow$ {place^{1,3}} AR2

$\hookrightarrow$[**SouthWilderness**] {place} $\Rightarrow$ <borders> $\Rightarrow$ [**SidonHead**] {place^1} $\approx$ IR8 AR4

$\hookrightarrow$[**SouthWilderness**] {place} $\Rightarrow$ <near> $\Rightarrow$ [**Manti**] {land^1}

$\succ$[**SouthWilderness**] {place} $\Rightarrow$ <east of> $\Rightarrow$ [**Sidon**] {river^1}

$\succ$[**SouthWilderness**] {place} $\Rightarrow$ <north of> $\Rightarrow$ [**Manti**] {land^2}

$\succ$[**SouthWilderness**] {place} $\Rightarrow$ <south of> $\Rightarrow$ [**WestSea**] {sea^{1+2+3}} $\approx$ AR4

AR2 AR4

wilderness starts from the Sidon river and Upper St. Croix lake (the head of the Sidon) on the west and extends east to Bountiful (upper Michigan). The south wilderness and head of the Sidon area was important strategically as a trade route for Michigan copper. It was the locale of fighting with the Lamanites that involved, most famously, Helaman and his stripling soldiers.

Modern Feature Location: Northern Wisconsin. Geolocation: N 46° 24' 51.9", W 91° 19' 46.0"
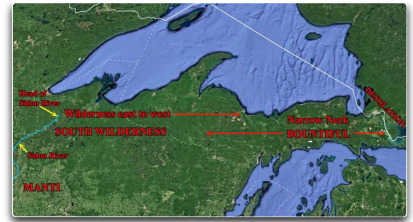
Location of South (of West Sea) Wilderness.

Late History [314 AD to 420 AD] : Teancum

$\equiv$ [**Teancum**] $\Rightarrow$ <is> $\Rightarrow$ {city^1} $\approx$ AR2 AR3

$\parallel$ [**Teancum**] {city} $\Rightarrow$ <borders> $\Rightarrow$ {seashore^2} $\approx$ AR3

$\hookrightarrow$[**Teancum**] {city} $\Rightarrow$ <near> $\Rightarrow$ [**Antum**] {land^{1+2}}

$\hookrightarrow$[**Teancum**] {city} $\Rightarrow$ <near> $\Rightarrow$ [**Jordan**] {city^3}

$\hookrightarrow$[**Teancum**] {city} $\Rightarrow$ <near> $\Rightarrow$ [**Shim**] {hill^{1+2}}

$\hookrightarrow$[**Teancum**] {city} $\Rightarrow$ <near> $\Rightarrow$ [**Desolation2**] {land^2}

$\hookrightarrow$[**Teancum**] {city} $\Rightarrow$ <near> $\Rightarrow$ [**Desolation2**] {city^2} $\odot$ [**Teancum**] {city} $\Rightarrow$ <is in> $\Rightarrow$ [**WhereNephitesDestroyed**] {place^{2+4}}

AR2 AR3

By the detailed description of Mormon, the city Teancum is so close to the city Desolation that they must both be located on St Joseph Island, with Teancum on the north side of the island.

Modern City Location: Richards Landing at St Joseph Island, Ontario, Canada. Geolocation: N 46° 17' 35.3", W 84° 02' 09.8"

1. Mormon 1:1-12
2. Mormon 4:1-9,16-23
3. Mormon 5:3-5
4. Ether 9:3

Teancum and surrounding areas.

Proposed location for the city of Teancum. Richards Landing.

Reign of the Judges [91 BC to 30 AD] : WatersOfMormon

$\equiv$ [**WatersOfMormon**] $\Rightarrow$ <is> $\Rightarrow$ {fountain^1} $\approx$ IR4

$\equiv$ [**WatersOfMormon**] $\Rightarrow$ <is> $\Rightarrow$ {place for baptism^{1,3,4,5}} $\approx$ IR4

$\parallel$ [**WatersOfMormon**] {fountain} $\Rightarrow$ <borders> $\Rightarrow$ {forest^1} $\approx$ IR4

$\odot$ [**WatersOfMormon**] {fountain} $\Rightarrow$ <is in> $\Rightarrow$ [**Mormon**] {land^{1,5}} $\approx$ IR4

$\sum$ [**WatersOfMormon**] {fountain}~[**Helam**] {city} $\Rightarrow$ <distance> $\Rightarrow$ {8 days^2} $\approx$ IR4 IR6 AR10 D251

IR4 IR6 AR3 AR6 AR9 AR10

One definition of the word "waters" is "flowing water, or water moving in waves". The ocean or a river current fits this definition but a bubbling spring fits the best. The waters of Mormon is also described as a "fountain" which is "a spring or source of water; the source or head of a stream.". Near the center of the Missouri Ozarks (land of Mormon) is a most beautiful location matching the descriptions of the "waters of Mormon". It is also 8 days journey from the city of Nephi, both by land and by river. I favor the river route since it is less hazardous and strenuous. I have been through the Ozarks by car and it's very difficult terrain without a well marked out and maintained trail. Also since there were in total, including children, 440 people in Alma's little group with 204 people actually baptized in the waters of Mormon, it seems like a manageable number for a river trip over a period of time. The text seems indicates the people of Alma did not all gather at once (Mosiah 18:7). See Section 4.3.5 Alma and the Waters of Mormon on the pro's and cons of a river trip vs a land journey.

Modern Feature Location: Big Springs, Missouri. Geolocation: N 36° 57' 07.9", W 90° 59' 39.0"

1. Mosiah 18:4-8,16,30-31
2. Mosiah 23:3-4,19-20
3. Mosiah 25:14-18
4. Mosiah 26:14-15
5. Alma 5:2-5
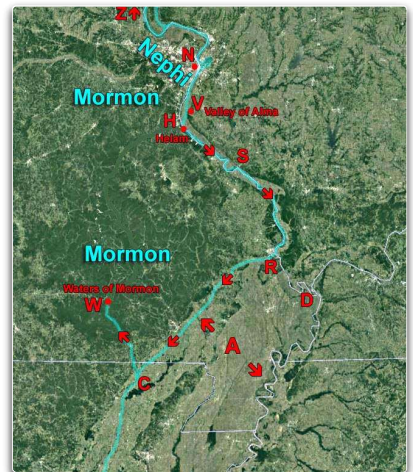
Map showing relative location and travel routes to the Waters of Mormon in Missouri.

Big Springs/Waters of Mormon top view.
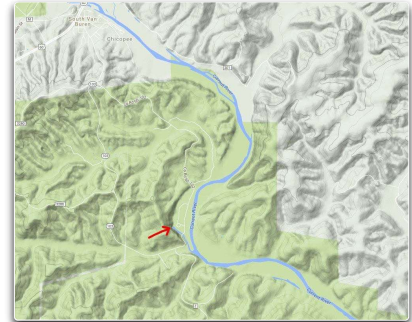
Topography of Big Spring/Waters of Mormon, which joins the Current River flowing left to right.

Reign of the Judges [91 BC to 30 AD] : WestSea

≡ [**WestSea**] ⇒ <is> ⇒ {sea^1} ≈ AR3 IR11

∥ [**WestSea**]{sea} ⇒ <borders> ⇒ [**CityBySeashore**]{city^5}

∥ [**WestSea**]{sea} ⇒ <borders> ⇒ [**Bountiful**]{land^{1,7}} ≈ AR2

∥ [**WestSea**]{sea} ⇒ <borders> ⇒ [**Desolation**]{land^1}

∥ [**WestSea**]{sea} ⇒ <borders> ⇒ [**Hagoth**]{place^6}

∥ [**WestSea**]{sea} ⇒ <borders> ⇒ [**NeckOfLand**]{land^{1,6}}

∥ [**WestSea**]{sea} ⇒ <borders> ⇒ [**NarrowPass**]{place^2}

∥ [**WestSea**]{sea} ⇒ <borders> ⇒ {Nephite land^{1,2,3}}

∥ [**WestSea**]{sea} ⇒ <borders> ⇒ {fortified line^7}

↰[**WestSea**]{sea} ⇒ <near> ⇒ [**Bountiful**]{land^{1,2,3,6,7}} ≈ AR3

↰[**WestSea**]{sea} ⇒ <near> ⇒ [**EastSea**]{sea^7} ≈ AR2

↰[**WestSea**]{sea} ⇒ <near> ⇒ [**SidonHead**]{place^2} ≈ IR8

➤[**WestSea**]{sea} ⇒ <north of> ⇒ [**Antiparah**]{city^4} ≈ IR7

➤[**WestSea**]{sea} ⇒ <north of> ⇒ [**Cumeni**]{city^4} ≈ IR7

➤[**WestSea**]{sea} ⇒ <north of> ⇒ [**Judea**]{city^4} ≈ IR7

➤[**WestSea**]{sea} ⇒ <north of> ⇒ [**Manti**]{land^{1,4}} ≈ IR7

➤[**WestSea**]{sea} ⇒ <north of> ⇒ [**Zeezrom**]{city^4} ≈ IR7

➤[**WestSea**]{sea} ⇒ <north of> ⇒ [**SouthWilderness**]{place^4} ≈ AR4

AR2 AR3 AR4 IR7 IR8 IR11

The East and West sea are often mentioned together and are separated by a 1.5 day water journey. The West sea, Lake Superior, is west of the East Sea, lake Michigan/Huron and although it is also north, it is more west than north, and so it is called the West Sea. By the reverse logic, the East Sea is considered east rather than south. In the Book of Mormon, Nephite lands in Manti is also mentioned as being south of the West Sea, so that means the West Sea is north of Nephite lands (Alma 53:8 and Section 4.5.3 War of Amalickiah - Stripling Soldiers) and the East Sea is east of both Nephite lands and the West Sea.

Modern Feature Location: Lake Superior. Geolocation: N 47° 48' 39.9", W 87° 16' 05.3"

1. Alma 22:27,32-33
2. Alma 50:10-11,33-34
3. Alma 52:9-13
4. Alma 53:8-9,22/56:13-14
5. Alma 56:14-15,29-36
6. Alma 63:4-10
7. Helaman 4:5-10
8. Ether 10:19-23

Map showing the west sea and adjoining locations.

Reign of the Judges [91 BC to 30 AD] : WestWilderness

≡ [**WestWilderness**] ⇒ <is> ⇒ {place^1} ≈ AR3

↰[**WestWilderness**]{land} ⇒ <near> ⇒ [**Nephi**]{land^1} ≈ IR4

➤[**WestWilderness**]{land} ⇒ <west of> ⇒ [**Nephi**]{land^1} ≈ IR4

AR3 IR4

This location indicates where large numbers of Lamanites were living, which is along the Missouri river west of the land of Nephi.

Modern Land Location: Near Defiance Missouri. Geolocation: N 38° 37' 39.09", W 90° 46' 4.81"

1. Alma 22:1,27-34

Desolation, Teancum, and Boaz = Place where the Nephites were destroyed.

Late History [314 AD to 420 AD] : WhereNephitesDestroyed

The location of a series of losing battles where the war was lost by the Nephites. This

1. Mormon 4:1-3,6-23
2. Ether 9:3

$\equiv$ [**WhereNephitesDestroyed**] $\Rightarrow$ <is> $\Rightarrow$ {place^{1+2}} $\approx$ AR3

$\odot$[**WhereNephitesDestroyed**]{place} $\Rightarrow$ <contains> $\Rightarrow$ [**Desolation2**]{city^{1+2}}

$\odot$[**WhereNephitesDestroyed**]{place} $\Rightarrow$ <contains> $\Rightarrow$ [**Teancum**]{city^{1}}

$\odot$[**WhereNephitesDestroyed**]{place} $\Rightarrow$ <contains> $\Rightarrow$ [**Boaz**]{city^{1}}

➢[**WhereNephitesDestroyed**]{place} $\Rightarrow$ <west of> $\Rightarrow$ [**Ablom**]{place^{1+2}}

AR3

location includes Desolation2, Teancum, and Boaz. Mormon said "And from this time forth did the Nephites gain no power over the Lamanites, but began to be swept off by them even as a dew before the sun.". Seeing that Lamanites "were about to overthrow the land", Mormon goes to the hill Shim to retrieve the sacred records. Later in the Book of Ether, Mormon refers to the Jaredite land of Ablom as being east of "where the Nephites were destroyed". See also "**Desolation2**".

Modern Land Location: St Joseph Island and north, Ontario, Canada. Geolocation: N 46° 12' 56.7", W 83° 56' 16.9"

Desolation, Teancum, and Boaz = Place where the Nephites were destroyed.

Jaredite Era [~2170 BC to ~550 BC] : WhereSeaDividesLand

$\equiv$ [**WhereSeaDividesLand**] $\Rightarrow$ <is> $\Rightarrow$ {feature^{1}} $\approx$ AR3

$\equiv$ [**WhereSeaDividesLand**]{feature} $\Rightarrow$ <is> $\Rightarrow$ [**LineBountifulDesolation**]{passage^{1+2}}

$\parallel$ [**WhereSeaDividesLand**]{feature} $\Rightarrow$ <borders> $\Rightarrow$ [**NeckOfLand**]{land^{1+2}} $\approx$ AR3

$\parallel$ [**WhereSeaDividesLand**]{feature} $\Rightarrow$ <borders> $\Rightarrow$ [**GreatJarediteCity**]{city^{1+2}} $\approx$ AR3

AR3

"Where the sea divides the land" is the Jaredite description of what the Nephites called the "line Bountiful Desolation". In both cases it is near the "neck of land" mentioned by both Nephites and Jaredites. See "**LineBountifulDesolation**".

Modern Feature Location: border of Upper Michigan and Ontario, Canada. Geolocation: N 46° 17' 18.0", W 84° 06' 58.5"
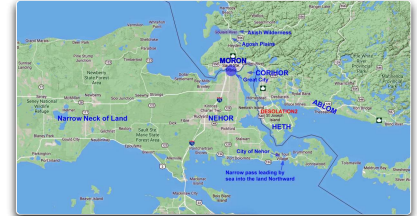
Showing the border of Upper Michigan and Ontario Canada, "where the sea divides the land".

Reign of the Judges [91 BC to 420 AD] : Zarahemla

$\equiv$ [**Zarahemla**] $\Rightarrow$ <is> $\Rightarrow$ {city^{15,18,19,40,44,45,46,48,53,54,59}} $\approx$ IR1 AR5

$\equiv$ [**Zarahemla**] $\Rightarrow$ <is> $\Rightarrow$ {land^{2,3,4,5,6,7,8,9,10,11,21,13,15,16,17,18,21,22,23,24,25,26,27,28,29,30,31,32,33,34,35,36,37,38,39,40,41,42,43,44,45,46,47,48,49,50,51,52,53,55,56,57,58,60}} $\approx$ IR10 AR5

$\parallel$ [**Zarahemla**]{city} $\Rightarrow$ <borders> $\Rightarrow$ {Nauvoo Illinois^{1}} $\approx$ IR1

$\otimes$[**Zarahemla**]{city} $\Rightarrow$ <destroyed> $\Rightarrow$ {by fire^{54,59}}

➢[**Zarahemla**]{city} $\Rightarrow$ <southeast of> $\Rightarrow$ [**Hermounts**]{wilderness^{2,15}} $\approx$ IR4

$\parallel$ [**Zarahemla**]{city} $\Rightarrow$ <borders> $\Rightarrow$ [**NarrowStrip**]{wilderness^{2,6,8,9,10,11,23,24,27,34,35}} $\approx$ IR4 IR6 IR10

$\parallel$ [**Zarahemla**]{city} $\Rightarrow$ <borders> $\Rightarrow$ [**Sidon**]{river^{15,17,19}} $\approx$ AR1

↰[**Zarahemla**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Gideon**]{valley^{19}} $\approx$ IR10

↰[**Zarahemla**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Hermounts**]{wilderness^{2,15}} $\approx$ IR4 AR1

↰[**Zarahemla**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Sidon**]{river^{19}} $\approx$ AR1

➢[**Zarahemla**]{city} $\Rightarrow$ <southeast of> $\Rightarrow$ [**Hermounts**]{wilderness^{2,15}} $\approx$ IR4

➢[**Zarahemla**]{city} $\Rightarrow$ <west of> $\Rightarrow$ [**Gideon**]{city^{19}} $\approx$ IR4 IR6 IR10

➢[**Zarahemla**]{city} $\Rightarrow$ <west of> $\Rightarrow$ [**Gideon**]{valley^{19}} $\approx$ IR10

➢[**Zarahemla**]{city} $\Rightarrow$ <west of> $\Rightarrow$ [**Sidon**]{river^{15,21}}

$\sum$ [**Zarahemla**]{city}~[**Alma**]{valley} $\Rightarrow$ <distance> $\Rightarrow$ {12 days^{10}} $\approx$ IR4 IR6 AR10 D207

$\sum$ [**Zarahemla**]{city}~[**Nephi**]{city} $\Rightarrow$ <distance> $\Rightarrow$ {10 days^{10}} $\approx$ IR4 IR6 IR10 AR9 D190

$\parallel$ [**Zarahemla**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Ammonihah**]{land^{25,60}} $\approx$ AR4

$\parallel$ [**Zarahemla**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Minon**]{land^{15}}

$\parallel$ [**Zarahemla**]{land} $\Rightarrow$ <borders> $\Rightarrow$ [**Sidon**]{river^{15,17,19}} $\approx$ AR1

$\odot$[**Zarahemla**]{land} $\Rightarrow$ <is in> $\Rightarrow$ {center of the land^{49,58}}

$\odot$[**Zarahemla**]{land} $\Rightarrow$ <is in> $\Rightarrow$ [**JarediteLandSouthward**]{land^{62}} $\approx$ IR4

The location of Zarahemla is given in Doctrine and Covenants 125:3. Zarahemla joins Cumorah as the only two Book of Mormon place-names directly identified in modern scripture. This location has been named by the Lord as Zarahemla. See Section 2.3 Location of Zarahemla. The Zarahemla location is also abundantly supported by the Logical Model. Zarahemla is at the center of Nephite/Lamanite lands and is the Nephite capital city and the location of the judgement seat and Nephite government. Thus, Zarahemla is at the center of everything Nephite. See Section 4.4 The Lands Near Zarahemla and specifically Section 4.4.1 City of Zarahemla. There are four main reasons for being "Zarahemla Centric":

1. The Book of Mormon says that the city of Zarahemla was a "great" city (great means large/big) and the "capital city" in the "heart" and "center" of the land. (Helaman 1:14-33)
2. Zarahemla is easily mentioned more times (424 occurrences in 139 verses) than any other place in the Book of Mormon, indicating its central role in the Book of Mormon narrative from 280 BC onward.
3. Zarahemla is identified specifically in the Doctrine and Covenants as being across the river from Nauvoo . See "Zarahemla" in Section 2.3 Location of Zarahemla regarding Doctrine & Covenants 125:1,3. The Lord himself indicated we should name this area "Zarahemla".
4. In my opinion, placing Zarahemla in the center and according to Doctrine & Covenants 125:1,3 is the approach that is the most compatible with Logical Model.

Modern City Location: Montrose, Iowa. Geolocation: N 40° 31' 53.1", W 91° 24' 49.9"

1. D&C 125:3
2. Omni 1:12-30
3. Mosiah 1:9-10,18
4. Alma 2:3-7,35-38
5. Mosiah 7:1-14
6. Mosiah 8:1-14
7. Mosiah 9:1-8
8. Mosiah 21:22-27
9. Mosiah 22:7-16
10. Mosiah 24:18-25
11. Mosiah 25:1-24
12. Mosiah 27:34-35
13. Mosiah 29:40-44
14. Alma 1:9-15
15. Alma 2:11-38
16. Alma 3:20-23
17. Alma 4:1-5
18. Alma 5:1-5
19. Alma 6:1-8
20. Alma 7:1-5
21. Alma 8:1-8
22. Alma 15:12-18
23. Alma 17:1-9
24. Alma 22:27-34
25. Alma 25:1-8
26. Alma 26:1,9,23
27. Alma 27:5,14-16,20-26
28. Alma 28:1-3
29. Alma 30:6,19-21,29-30
30. Alma 31:1-7
31. Alma 35:1-14
32. Alma 45:17-18
33. Alma 46:29-33
34. Alma 47:1,5-10,19-21,29
35. Alma 48:4-6
36. Alma 50:6-15
37. Alma 51:11-12
38. Alma 52:11-13
39. Alma 53:10-12
40. Alma 56:21-28,57
41. Alma 57:6,11,15-16,28-30
42. Alma 58:1-4,23-29,38-39
43. Alma 59:4
44. Alma 60:1-2,30
45. Alma 61:7-8,17-20
46. Alma 62:6-14,42-45

‖ [**Zarahemla**]{land} ⇒ <borders> ⇒ [**NarrowStrip**]{wilderness[25]} ≈ IR4 IR6 IR10

↰[**Zarahemla**]{land} ⇒ <near> ⇒ [**Amnihu**]{hill[16]} ≈ AR1 AR3

↰[**Zarahemla**]{land} ⇒ <near> ⇒ [**EastWilderness**]{travel route[11]} ≈ IR4

↰[**Zarahemla**]{land} ⇒ <near> ⇒ [**Gideon**]{valley[16,24]} ≈ IR10

↰[**Zarahemla**]{land} ⇒ <near> ⇒ [**Gideon**]{city[55]} ≈ IR10

↰[**Zarahemla**]{land} ⇒ <near> ⇒ [**Gideon**]{land[15,21,23,29,46]} ≈ IR10

↰[**Zarahemla**]{land} ⇒ <near> ⇒ [**HillManti**]{hill[14]}

↰[**Zarahemla**]{land} ⇒ <near> ⇒ [**Melek**]{land[21,30,31,32]}

➤[**Zarahemla**]{land} ⇒ <north of> ⇒ [**Minon**]{land[15]}

➤[**Zarahemla**]{land} ⇒ <north of> ⇒ [**Nephi**]{land[24,36,52]}

➤[**Zarahemla**]{land} ⇒ <south of> ⇒ [**Angola**]{city[61]}

➤[**Zarahemla**]{land} ⇒ <south of> ⇒ [**Antum**]{land[60]}

➤[**Zarahemla**]{land} ⇒ <south of> ⇒ [**Bountiful**]{land[24,27,36,48]}

➤[**Zarahemla**]{land} ⇒ <south of> ⇒ [**David**]{land[61]}

➤[**Zarahemla**]{land} ⇒ <south of> ⇒ [**Hagoth**]{place[47,49]}

➤[**Zarahemla**]{land} ⇒ <south of> ⇒ [**Moron**]{land[49+64+65]}

➤[**Zarahemla**]{land} ⇒ <south of> ⇒ [**Manti**]{land[23+66]} ≈ IR2 IR10

➤[**Zarahemla**]{land} ⇒ <south of> ⇒ [**Shim**]{hill[60]}

➤[**Zarahemla**]{land} ⇒ <west of> ⇒ [**Antionum**]{land[30]}

➤[**Zarahemla**]{land} ⇒ <west of> ⇒ [**EastWilderness**]{travel route[25,36]} ≈ IR4

➤[**Zarahemla**]{land} ⇒ <west of> ⇒ [**Gideon**]{land[21,23]} ≈ IR10

➤[**Zarahemla**]{land} ⇒ <west of> ⇒ [**Sidon**]{river[15,19]}

↔[**Zarahemla**]{land}~[**Nephi**]{land} ⇒ <separated by> ⇒ {wilderness[2,5,6,7,9,10,21,23,23,27,28,33,34,35,42]} ≈ IR4 IR6 IR10 AR9 D190

AR1 AR4 AR5 AR6 AR7 IR1 IR2 IR4 IR6 IR10 D207

Modern Land Location: greater area of Montrose, Iowa. Geolocation: N 41° 11' 30.7", W 91° 47' 50.8"

Map of Zarahemla and surrounding areas.

Aerial view of the city and land of Zarahemla, looking from the East.
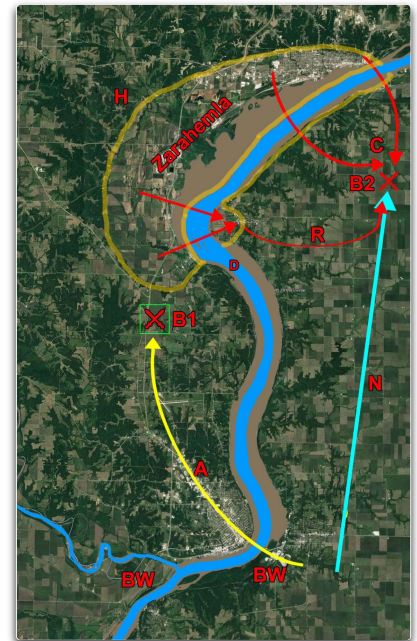
Map showing the contours of the Sidon/Mississippi and fortifications at about 90BC. See Section 4.4.1 City of Zarahemla4
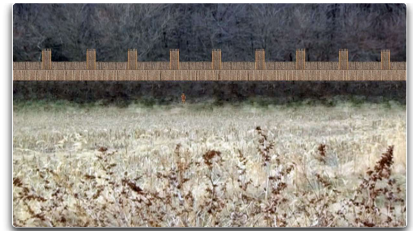
Reconstruction of the walls of Zarahemla. See
Section 4.4.1 City of Zarahemla

View if the Sidon river with Zarahemla on the
left, from the hill Manti.

Proposed of site of ancient Zarahemla Temple
directly opposite of Nauvoo Temple. See Section
4.4.1 City of Zarahemla3

Overlay of Temple of Solomon on proposed
Zarahemla temple site. The light area is 130' x
100' x 21'
compacted sand foundation found 5' below the
present day surface.
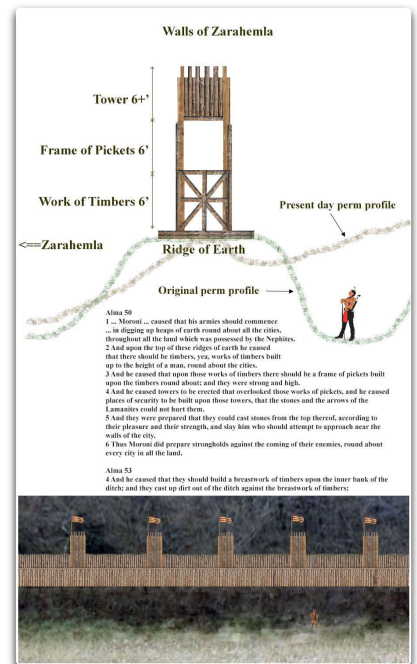
Walls of Zarahemla as described in the Book of
Mormon located atop present day berm. See
Section 4.4.1 City of Zarahemla

View of Zarahemla, Angola, David, Joshua. Nephite retreat path to Desolation.

Reign of the Judges [91 BC to 30 AD] : Zeezrom	Zeezrom is a city mentioned only once in connection with being captured by the Lamanites. We only know that it is between Manti and Cumeni along the Sidon/St. Croix river. Favorable distance and topography is used to suggest the exact placement.	1. Alma 53:8-9,22 2. Alma 56:12-14 3. Helaman 1:19,26

$\equiv$ [**Zeezrom**] $\Rightarrow$ <is> $\Rightarrow$ {city^2} $\approx$ AR1 AR3 IR7

$\parallel$ [**Zeezrom**]{city} $\Rightarrow$ <borders> $\Rightarrow$ [**Cumeni**]{city^2} $\approx$ IR7

$\parallel$ [**Zeezrom**]{city} $\Rightarrow$ <borders> $\Rightarrow$ [**Manti**]{city^2} $\approx$ IR7

$\odot$[**Zeezrom**]{city} $\Rightarrow$ <is in> $\Rightarrow$ [**BordersOfNephites**]{feature^{1+2+3}}

$\leftrightarrows$[**Zeezrom**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Antiparah**]{city^2} $\approx$ IR7

$\leftrightarrows$[**Zeezrom**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**CityBySeashore**]{city^2} $\approx$ IR7

$\leftrightarrows$[**Zeezrom**]{city} $\Rightarrow$ <near> $\Rightarrow$ [**Judea**]{city^2} $\approx$ IR7 AR1 AR3

$\succ$[**Zeezrom**]{city} $\Rightarrow$ <south of> $\Rightarrow$ [**Antiparah**]{city^2} $\approx$ IR7

$\succ$[**Zeezrom**]{city} $\Rightarrow$ <south of> $\Rightarrow$ [**WestSea**]{sea^{1+2}} $\approx$ IR7

IR7 AR1 AR3

Modern City Location: St Croix Falls, Wisconsin. Geolocation: N 45° 24' 47.0", W 92° 38' 36.3"

Map showing Zeezrom and surrounding areas.
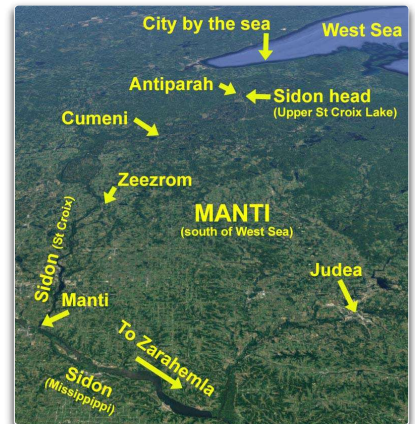
Aerial view showing Zeezrom and surrounding areas.
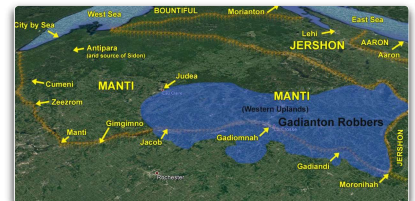
Aerial view showing Zeezrom in the land of Manti.

Jaredite Era [~2170 BC to ~550 BC] : Zerin	Zerin was a mountain in Jaredite times. In may have been located in the old world or the new world but most likely the old world since the name seems to have a Persian etymology. Also, no other "mountain" is named in the Book of Mormon. In all other instances only hills and mounts have names. See also Interpretation Rule 9.	1. Ether 12:30

$\equiv$ [**Zerin**] $\Rightarrow$ <is> $\Rightarrow$ {mountain^1}

⇩ 3.6 Finding a Consensus

Section Revised: 28 February 2024

We live in a great time of Book of Mormon studies with much good work and research going on. A willingness to engage in serious study, discussion and research shows respect for this sacred scripture. I hope that everyone will keep it collegial (Collegial: Full of or conducive to good will among colleagues; friendly and respectful). Disciples of Christ do not discuss with any degree of animosity or disrespect but rather, with patience, seeking to unite in the search for truth. We can find truth by seeking and then have it revealed to us from the Heavens as needed. For this, it is important to be willing to believe, with an open mind.

Elder Jeffery Holland said:

In one of the earliest such manifestations after His Resurrection, Jesus came to the eleven, inviting them to touch His hands and feet as He sat to eat meat and honeycomb. To those who doubted, Mark says He upbraided them with their unbelief and hardness of heart. The message is that if

members of the Godhead go to the trouble of providing many infallible proofs of truth, then surely we are honor bound to affirm and declare that truth and may be upbraided if we do not. My testimony to you tonight is that the gospel is infallibly true and that a variety of infallible proofs supporting that assertion will continue to come until Jesus descends as the ultimate infallible truth of all. Our testimonies aren't dependent on evidence; we still need that spiritual confirmation in the heart of which we have spoken but not to seek for and not to acknowledge intellectual, documentable support for our belief when it is available is to needlessly limit an otherwise incomparably strong theological position and deny us a unique, persuasive vocabulary in the latter-day arena of religious investigation and sectarian debate. Thus armed with so much evidence of the kind we have celebrated here tonight, we ought to be more assertive than we sometimes are in defending our testimony of truth.

To that point I mention that while we were living and serving in England, I became fond of the writing of the English cleric Austin Farrer. Speaking of the contribution made by C. S. Lewis specifically and of Christian apologists generally, Farrer said: *Though argument does not create conviction, lack of it destroys belief. What seems to be proved may not be embraced; but what no one shows the ability to defend is quickly abandoned. Rational argument does not create belief, but it maintains a climate in which belief may flourish.*

May we leave to Nephi, son of Helaman, the last word regarding our celebration of gospel scholarship tonight. Said he of that which God has given an infallible proof:

And now, . . . ye know these things and cannot deny them [because of the] many evidences which ye have received; yea, even ye have received all things, both things in heaven, and all things which are in the earth, as a witness that they are true.

On this website, I have presented a new set of maps for the Physical Model of the Book of Mormon that is Zaarahemla Model. I believe there is much good in it but acknowledge it will not be perfect. No matter your favorite physical map, if you believe in the Book of Mormon, it is possible to come to some agreement on the abstract Logical Model that is based on the Book of Mormon text. Fixing and refining the Logical Model creates a useful tool but, more importantly, leads to increased respect and belief in the Book of Mormon — and helps create "a climate in which belief may flourish".

⇩ 3.7 Scoring Book of Mormon maps

Section Revised: 14 April 2024

Many diverse maps have been produced over the years and the Entity Relationships table in Section 3.5 Entity Relationship Table can be used to give maps a "score" to measure their compliance to the Book of Mormon text. Using google I picked out twelve maps as examples for map scoring. Most heartland maps have not been scored but there is however a comparison chart for heartland maps in Section 1.2.

Please note that the number of Entities and Relationships has grown since I originally scored these maps. However the accuracy scores would very close to the same if I redid them except of course that the completeness scores would be less. Note that, except for the ZCHM map, the highest scoring maps are pseudo maps, meaning that the topography is lacking, completely made up, or extremely generic.

Column Key
ZCHM = Zarahamla Centric Heartland Model map, author Jay Mackley
LMM-1 = Logical Model map 1 (BYU Pseudo-map), authors Griffin, Holladay, Halvorson
LMM-2 = Logical Model map 2, author Unknown
LMM-3 = Logical Model map 3, author John L. Sorenson
MAM-1 = Mesoamerica map 1, author Unknown/Pseudo-Name
MAM-2 = Mesoamerica map 2, author Aric Turner, RLDS
MAM-3 = Mesoamerica map 3, author Unknown
MAM-4 = Mesoamerica map 4, author John L. Sorensen
MAM-5 = Mesoamerica map 5, author Unknown
MAM-6 = Mesoamerica map 6, author F. Richard Hauck
HLM-1 = HeartLand map 1, author Jonathan Neville
NYM-1 = New York map 1, author Phyllis Carol Olive
NYM-2 = New York map 2, author Vernal Holley

Below is the table of scores. After the table are displayed the corresponding maps, with commentary. Note that the table of scores includes Nephite/Lamanite place-names and if the place-name is missing from the map then it is marked "na" (not available). NA counts as zero in the score count and this is a major reason why many maps do not score well in the aggregate score.

The table below records how each alternate map evaluated (so far) scores against the Zarahemla (Logical) Model entity relationships (507 total) as presented in Section 3. Each geographical entity (there are 89) in the Entity Relationship table has a value for the total number of attributes recorded for that Entity. As the table shows, there are a sum of 507 total entity relationships to be considered. For the maps being scored, each "hit" scores one point so that the highest possible Aggregate Score is 507. The Aggregate % is the total number of hits achieved out of the 507 possible. The Accuracy % is based on the sum of hits against the entity relationships available when just counting the number of cells without "na" (not available). Finally, the Completeness % is simply the count of entities placed on a map out of the 89 possible. The Completeness rating as used here only measures the geographical entities and does not include battles, missionary travels, named topography or Jaredite entities and activities.

Map Compliance to Book of Mormon text
Entity Relationship Map Scoring Table

				ZCHM	LMM-1	LMM-2	LMM-3	MAM-1	MAM-2	MAM-3	MAM-4	MAM-5	MAM-6	HLM-1	NYM
Accuracy %				100%	90%	74%	88%	44%	33%	47%	46%	41%	62%	31%	29%
Completeness %				100%	79%	99%	71%	43%	71%	26%	30%	30%	31%	20%	13%
Aggregate %				100%	71%	73%	62%	19%	23%	12%	14%	12%	20%	6%	4%
Aggregate Score			507	507	358	371	315	96	119	61	70	63	99	32	20
Period	Site or Feature	Points	ZCHM	LMM-1	LMM-2	LMM-3	MAM-1	MAM-2	MAM-3	MAM-4	MAM-5	MAM-6	HLM-1	NYM
Reign of Judges	Aaron	4	4	3	2	1	1	na	1	0	1	2	0	na
Reign of Judges	Valley of Alma	6	6	na	6	3	na	na	na	na	na	na	na	na
Reign of Judges	Ammonihah	7	7	6	6	7	1	3	4	3	5	3	na	na

Reign of Judges	Amulon	7	7	6	6	7	na	na	na	na	na	na	na	na
Reign of Judges	Amnihu	4	4	4	4	4	na	1	0	na	na	na	na	na
Reign of Judges	Ani-Anti	2	2	3	3	3	na	1	na	na	na	na	na	na
Reign of Judges	Antionum	8	8	8	8	6	3	2	na	0	2	na	3	na
Reign of Judges	Antiparah	6	6	4	4	1	na	2	na	0	na	na	na	1
Reign of Judges	Antipas	4	4	na	4	3	na	na	na	na	na	na	na	na
Reign of Judges	Bountiful	14	14	13	5	13	1	0	5	2	1	4	2	3
Reign of Judges	City by Seashore	8	8	7	7	5	4	3	na	5	5	na	na	na
Reign of Judges	Cumeni	5	5	5	5	5	4	4	na	4	4	4	na	na
Reign of Judges	Desolation	10	10	10	7	9	2	1	na	na	1	9	5	5
Reign of Judges	East Sea	14	14	10	9	7	5	1	0	7	0	3	2	0
Reign of Judges	East Wilderness	5	5	na	5	na	na	3	na	na	na	na	na	na
Reign of Judges	Gad	3	3	na	3	na	na	0	na	na	na	na	na	na
Reign of Judges	Gadiandi	3	3	na	2	na	na	0	na	na	na	na	na	na
Reign of Judges	Gadiomnah	4	4	na	3	na	na	0	na	na	na	na	na	na
Reign of Judges	Gid	6	6	6	5	5	3	3	4	3	na	na	na	na
Reign of Judges	Gideon	6	6	5	5	6	2	3	3	na	3	na	na	na
Reign of Judges	Gimgimno	1	1	na	1	na	na	0	na	na	na	na	na	na
Reign of Judges	Hagoth	5	5	na	0	5	na	na	na	na	na	na	na	na
Reign of Judges	Helam	7	7	5	4	7	1	na	na	na	na	na	na	na
Reign of Judges	Hermounts	2	2	2	1	na	na	0	na	na	1	na	na	na
Reign of Judges	Ishmael	9	9	7	6	6	2	2	na	na	na	na	na	na
Reign of Judges	Jacob	4	4	na	3	na	na	0	na	na	na	na	na	na
Reign of Judges	Jacobugath	3	3	na	1	na	na	0	na	na	na	na	na	na
Reign of Judges	Jershon	9	9	7	6	6	6	1	6	3	na	na	na	na
Reign of Judges	Jerusalem	6	6	4	6	4	2	1	na	na	na	na	na	na
Reign of Judges	Josh	3	3	na	3	na	na	na	na	na	na	na	na	na
Reign of Judges	Judea	5	5	5	5	5	3	4	na	4	2	na	na	na
Reign of Judges	Kishcumen	3	3	na	3	na	na	na	na	na	na	na	na	na
Reign of Judges	Laman	3	3	na	3	na	na	na	na	na	na	na	na	na
Reign of Judges	Lehi	6	6	6	6	4	1	3	3	3	2	3	na	na
Reign of Judges	Lehi-Nephi	4	4	na	na	na	na	na	na	na	na	na	na	na
Reign of Judges	Lemuel	8	8	7	7	na	na	na	na	na	na	na	na	na
Reign of Judges	Line Bountiful/Desolation	6	6	6	1	4	na	na	na	na	na	5	na	na
Reign of Judges	Manti	11	11	5	8	8	3	6	2	4	2	2	2	na
Reign of Judges	Manti hill	2	2	0	1	na	na	1	na	na	na	na	na	na
Reign of Judges	Melek	7	7	2	4	6	3	2	4	1	4	5	na	na
Reign of Judges	Middoni	5	5	5	5	5	na	na	na	na	na	na	na	na
Reign of Judges	Midian	2	2	na	2	na	na	na	na	na	na	na	na	0
Reign of Judges	Minon	3	3	3	2	3	2	2	2	na	na	na	na	na
Reign of Judges	Mocum	3	3	na	4	na	na	na	na	na	na	na	na	na
Reign of Judges	Morionton	11	11	11	11	11	6	6	7	na	na	na	na	na
Reign of Judges	Mormon	3	3	3	3	3	2	2	na	na	na	1	1	na
Reign of Judges	Moroni	11	11	9	10	6	na	na	na	na	na	4	na	na
Reign of Judges	Moronihah	1	1	na	1	na	na	na	na	na	na	na	na	na
Reign of Judges	Mulek	5	5	5	4	5	3	2	3	1	na	3	na	na
Reign of Judges	Narrow Neck	9	9	8	3	6	na	3	na	3	na	3	3	4
Reign of Judges	Narrow Pass/Passage	5	5	3	3	4	na	na	na	na	na	na	4	na
Reign of Judges	Narrow Strip of Wilderness	6	6	1	0	0	na	na	na	na	na	na	0	na
Reign of Judges	Nephi	19	19	16	13	14	7	6	6	1	8	6	3	1
Reign of Judges	Nephihah	8	8	8	7	4	3	1	3	3	3	2	na	na
Reign of Judges	Noah	2	2	2	2	3	1	na	0	1	1	na	na	na
Reign of Judges	Omner	6	6	6	6	6	na	na	4	na	3	na	na	na
Reign of Judges	Oneidah	3	3	na	3	na	na	na	2	na	na	na	na	na
Reign of Judges	Onidah	2	2	2	2	2	na	1	na	na	na	na	na	na
Reign of Judges	Onihah	3	3	na	3	na	na	1	na	na	na	na	na	na

Period	Name													
Reign of Judges	Riplah	5	5	3	4	3	na	1	na	na	na	na	na	na
Reign of Judges	Sebus	3	3	3	3	na	na	2	na	na	na	na	na	na
Reign of Judges	Shemlon	10	10	8	8	6	3	na	na	na	2	na	na	na
Reign of Judges	Shilom	12	12	9	9	8	1	na	na	na	4	na	na	na
Reign of Judges	Shimnilom	8	8	7	7	na	na	na	na	na	na	na	na	na
Reign of Judges	Sidom	3	3	3	3	3	1	0	1	0	1	na	na	na
Reign of Judges	Sidon	10	10	10	8	8	na	4	2	3	1	5	0	1
Reign of Judges	Sidon Head	7	7	3	3	0	2	na	na	na	na	2	0	na
Reign of Judges	Siron	4	4	4	1	3	1	0	na	na	na	2	na	na
Reign of Judges	Waters of Mormon	4	4	3	3	3	0	0	na	na	na	2	na	na
Reign of Judges	West Sea	12	12	4	4	7	3	0	0	2	0	4	3	2
Reign of Judges	Zarahemla	17	17	16	14	13	7	13	4	8	3	11	3	1
Reign of Judges	Zeezrom	5	5	5	5	5	4	4	na	4	4	3	na	na
Nephite Late Period	Angola	4	4	3	3	na	2	2	na	na	na	na	na	na
Nephite Late Period	Antum	6	6	3	3	6	0	1	na	na	na	na	na	na
Nephite Late Period	Boaz	4	4	4	4	4	na	3	na	na	na	na	na	na
Nephite Late Period	Cumorah	4	4	2	2	1	1	1	0	1	2	2	1	1
Nephite Late Period	David	4	4	3	3	na	na	2	na	na	na	na	na	na
Nephite Late Period	Desolation	5	5	4	3	5	na	0	na	na	0	4	0	na
Nephite Late Period	Jashon	5	5	3	3	3	0	2	na	na	na	na	na	na
Nephite Late Period	Jordon	5	5	5	5	5	na	2	na	na	na	na	na	na
Nephite Late Period	Joshua	6	6	5	3	na	na	2	na	na	na	na	na	na
Nephite Late Period	Moriantum	2	2	0	1	na	na	1	na	na	na	na	na	na
Nephite Late Period	Narrow Passage	6	6	5	0	4	na	na	na	na	na	1	na	na
Nephite Late Period	Shem	2	2	2	2	2	na	0	na	na	na	na	na	na
Nephite Late Period	Sherrizah	2	2	0	1	na	na	1	na	na	na	na	na	na
Nephite Late Period	Shim	6	6	4	5	5	na	1	na	na	na	na	na	na
Nephite Late Period	Sidon	2	2	2	2	2	na	0	na	na	na	2	na	na
Nephite Late Period	Teancum	3	3	3	3	3	na	na	na	na	na	na	na	na
Nephite Late Period	Zarahemla	4	4	4	4	4	na	0	1	1	1	2	0	1

ZCHM = Zarahemla Centric Heartland Model map, author Jay Mackley

Below is the Zarahemla Centric Heartland Model map, a Heartland map of North American but with significant variations. Note that the color coding for the ZCHM map is yellow for early Nephite through the Reign of the Judges period and then red for late Nephite history. Increase size to see additional detail.

    Pros
1. Includes all Nephite/Lamanite/Jaredite place-names and geographical features.
2. Conforms to the to the Logical Model with a perfect score. See Section 3.

    Cons
1. Hard to fit everything on one map.
2. Map lacks terrain elevation indication.

    Additional Information
1. Accuracy Rating for master map: 100%
2. Completeness Rating for master map: 100%
3. Aggregate Rating for master map: 100%
4. Created by Jay Mackley using the Logical Model as defined in Section 3.

See the website version of this document for the 3D interactive Zarahemla Model map.

LMM-1 = Logical Model Map 1 (BYU Pseudo-map), authors Griffin, Holladay, Halvorson

A map representing a Logical Model only, but made to seem real. There is no actual Physical Model equivalent presented.

    Pros
1. Very easy to read.
2. Shows topography.
3. Is free of the bias's introduced with using a physical map only.
4. Very good accuracy rating. It is a noble effort.
5. Author/creators of this map are identified as:
   - Tyler J. Griffin (Associate Professor of Ancient Scripture at BYU)

- Seth Holladay (Assistant Professor in BYU's Center for Animation)
- Taylor Halverson (Consultant at BYU's Center for Teaching and Learning)

Cons
1. As a fictional map it leaves the impression (unintended I am sure) that the Book of Mormon is fictional and that it is not real history.

Additional Information
1. Accuracy Rating: 90%
2. Completeness Rating: 79%
3. Aggregate Rating: 71%
4. For additional information, see the Virtual Book of Mormon Model
5. The LMM-1 master map scores well for conformity to the Book of Mormon text.

LMM-2 = Logical Model Map 2, author Unknown

A map representing a Logical Model. The physical map associated with this model is called the External Map.

Pros
1. Easy to read.
2. Is free of the bias's introduced with using a physical map only.
3. Extremely high completeness and accuracy ratings.

Cons
1. The presentation is somewhat crude. Does not serve well as a guide when reading the Book of Mormon.
2. The author or authors of this map do not identify themselves.

Additional Information
1. Accuracy Rating: 74%
2. Completeness Rating: 99%
3. Aggregate Rating: 73%
4. For additional information, see the Internal Map.
5. Overall, the LMM-2 master map scores very well for conformity to the Book of Mormon text.
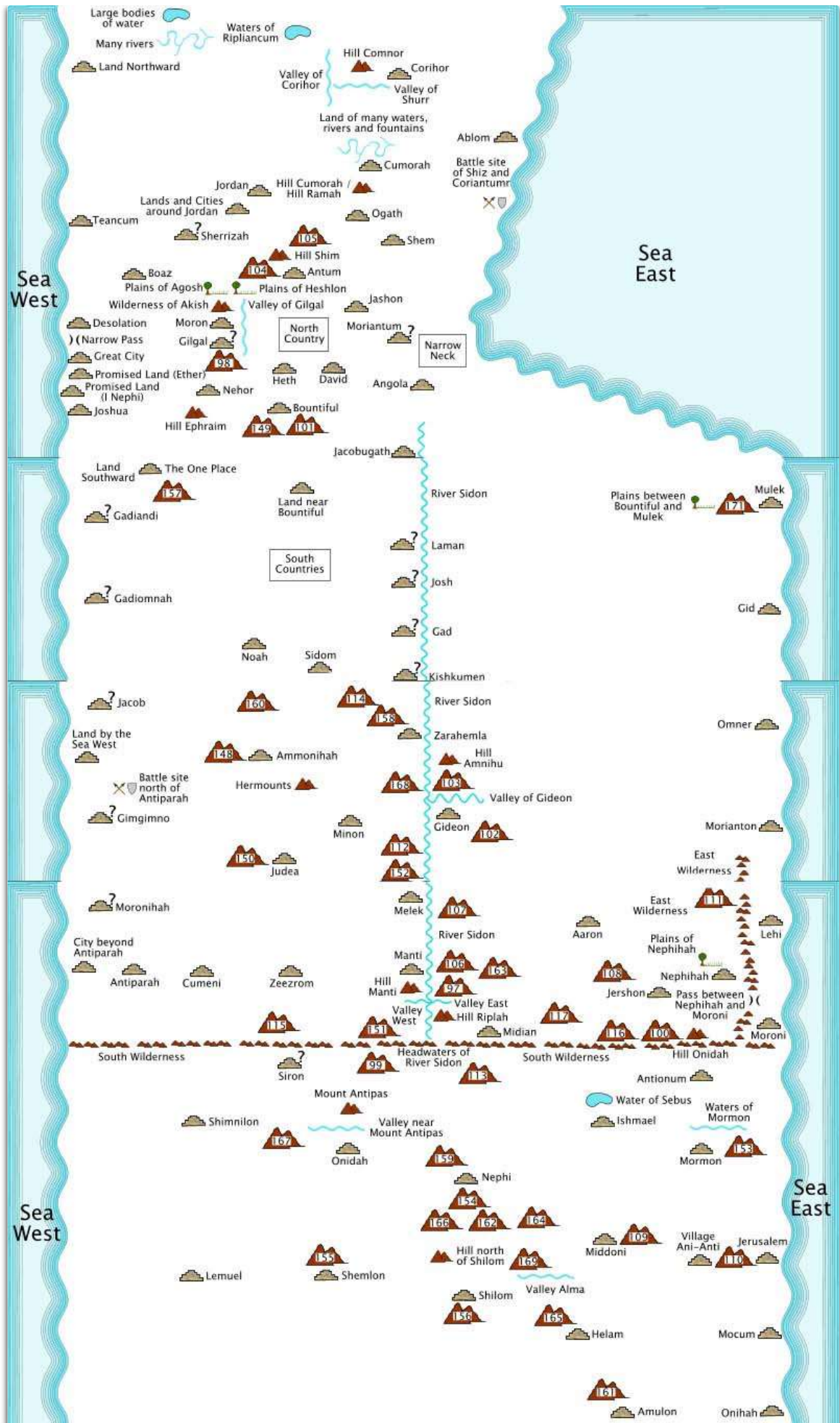
LMM-3 = Logical Model Map 3, author John L. Sorenson

A map representing Logical Model, but obviously contoured to loosely conform to a mesoamerican setting..

Pros
1. Easy to read except for the inconvenience of the combination of numeric and alpha labels.
2. Shows general elevations.
3. Scores very good. The map conforms well to the text of the Book of Mormon.

Cons
1. By making this a presentation of a Logical Model, various issues with real mesoamerican topography can be overcome. For example, the Isthmus of Tehuantepec can be narrowed, the surrounding seas can be adjusted to fit the Book of Mormon, new wilderness areas can be introduced, and real life topographical barriers can be safely ignored.

Additional Information
1. Accuracy Rating: 88%
2. Completeness Rating: 62%
3. Aggregate Rating: 71%
4. Creator of this map is John L. Sorenson. It is found in his book "Mormons Map".

"Mormon's Map"

MAM-1 = Mesoamerica Map 1, author Unknown

Mesoamerica maps, in general, score much better than New York maps and Heartland maps simply because more work was put into them and more place-names identified. However, Mesoamerica maps do not score nearly as well as the generic "fantasy" maps and this is no exception. See the LFM and BFM Logical Model maps.

    Pros
1. Includes a lot of place-names.
2. Unlike many Mesoamerica maps, the sea name designations are plausible.

    Cons
1. This map looks "gerrymandered" and without regard for topography. For example, Bountiful stretches around to cover North, West, and Southern locations, which is improbable.
2. Includes a description of many places not mentioned in the Book of Mormon: Bountiful East, Bountiful Center, Bountiful West, Lesser Land of Nephi, etc.
3. Does not identify cities and geographical features (like the "narrow neck of land").
4. Not clear who is responsible for this map. Identifies only as "Captain Kirk" but claims to know M. Wells Jakeman, John L. Sorenson and John W. Welch.
5. Does not present a Logical Model per se (at least I found none). Only a Physical Model is provided via a google maps model .kmz file.

    Additional Information
1. Accuracy Rating for master map: 44%
2. Completeness Rating for master map: 43%
3. Aggregate Rating for master map: 19%
4. For additional information, see the Book of Mormon Model and Book of Mormon Map.
5. At the Book of Mormon Map link there are some regional maps that have additional information. This information could increase the score values but only the master map has been scored at this point.
6. Overall, the MAM-1 master map does not score well for conformity to the Book of Mormon text.
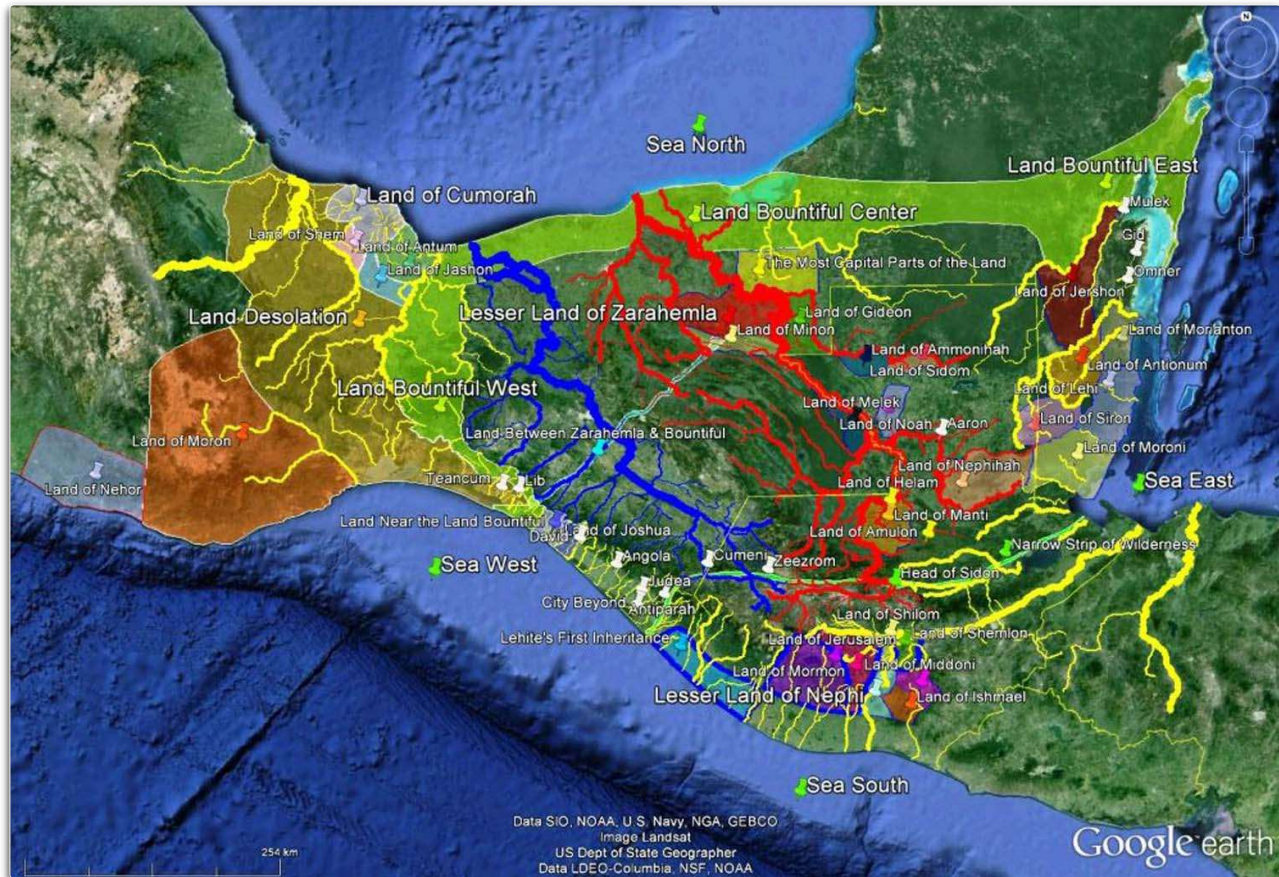
MAM-2 = Mesoamerica Map 2, author Aric Turner

The is the most complete physical Mesoamerica map. It is the physical map derived from the logical (called internal) map. See LLM-1.

    Pros
1. Includes most place-names. They are probably all there but some are not possible to read in this version (note: I now have a better/sharper version of the map so the scoring needs to be redone).
2. Shows topography.
3. Derived from a Logical Model map, so bias should be less.
4. Has a high completeness rating.

Cons
1. The sea names do not match the geographical directions.
2. Has a low accuracy rating - but newer version map needs to be re-scored, but probably will not dramatically increase the accuracy score.

Additional Information
1. Accuracy Rating for map: 33%
2. Completeness Rating for map: 71%
3. Aggregate Rating for map: 23%
4. Map created by Aric Turner.
5. For additional information, see Book of Mormon Geography.
6. Overall, the MAM-2 map is best among the Mesoamerican maps but is disappointing considering how high the Logical Model (LMM-1) sister map scored.

MAM-3 = Mesoamerica Map 3, author Unknown

Another Mesoamerica map, quite different from the others.

Pros
1. Easy to read.
2. Shows topography.

Cons
1. Suffers from a dearth of Book of Mormon locations (compared to other Mesoamerican maps).
2. The seas are not named. The cities are not included.

Additional Information
1. Accuracy Rating for master map: 46%
2. Completeness Rating for master map: 25%
3. Aggregate Rating for master map: 12%
4. The map is a derivative of Mam-1
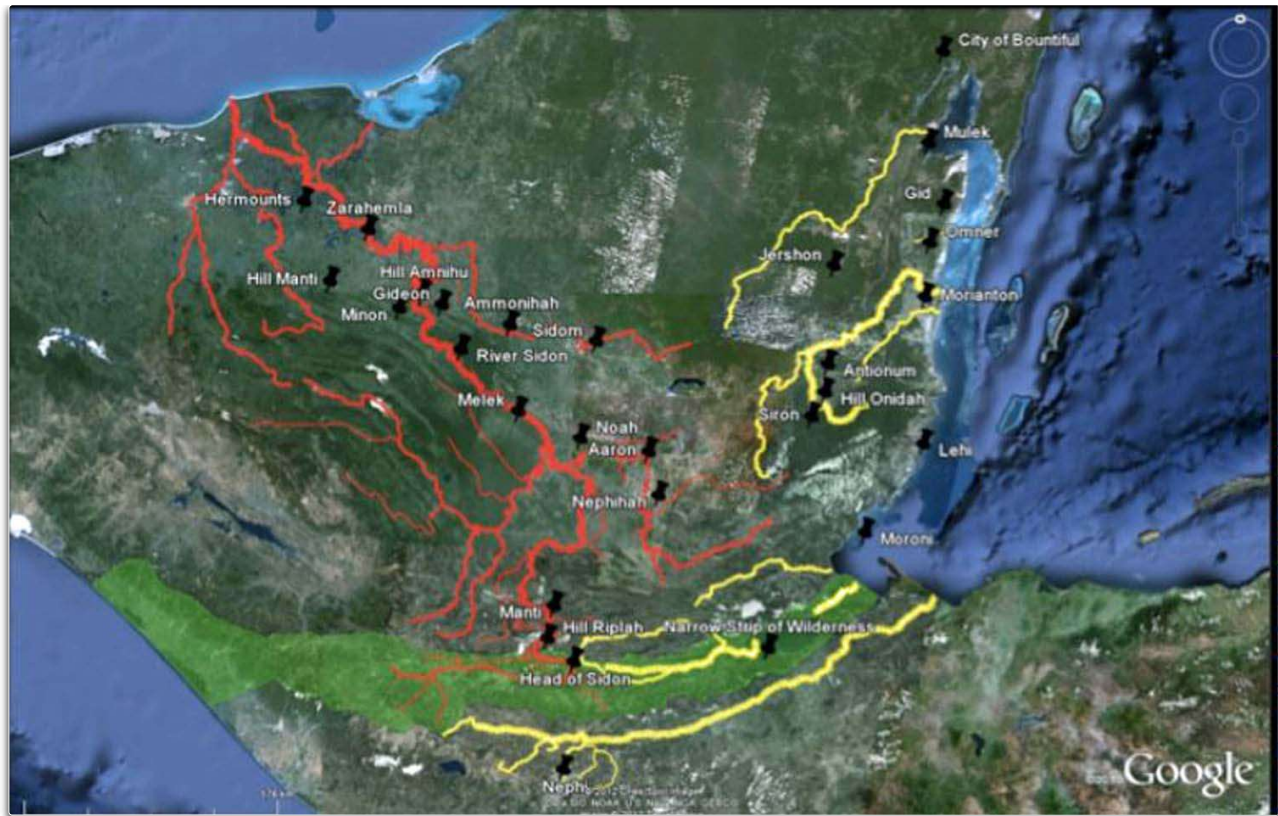
MAM-4 = Mesoamerica Map 4, author John L. Sorenson

A beautifully made Mesoamerica map.

  Pros
1. Extremely attractive. Sharp and easy to read.
2. Shows topography.

  Cons
1. Is apparently intended only to include campaigns of "captain" Moroni, so it is limited.
2. The campaign routes are nonsensical when it come to rivers and terrain.

  Additional Information
1. Accuracy Rating for master map: 46%
2. Completeness Rating for master map: 30%
3. Aggregate Rating for master map: 14%
4. The author of this map is John L. Sorensen from his book "Mormon's Codex"

Map 9 – Plausible Sites of the Nephite Wars

MAM-5 = Mesoamerica Map 5, author Unknown

A Mesoamerica map that is kind of combination of MAM-1 and MAM-3.

Pros
1. Very easy to read.
2. Shows topography to some extent.

Cons
1. The seas are not named. The cities are not specified.
2. Topography and rivers are totally ignored as boundaries.

Additional Information
1. Accuracy Rating for master map: 41%
2. Completeness Rating for master map: 30%
3. Aggregate Rating for master map: 12%
4. This map is also a derivative of MAM-1.
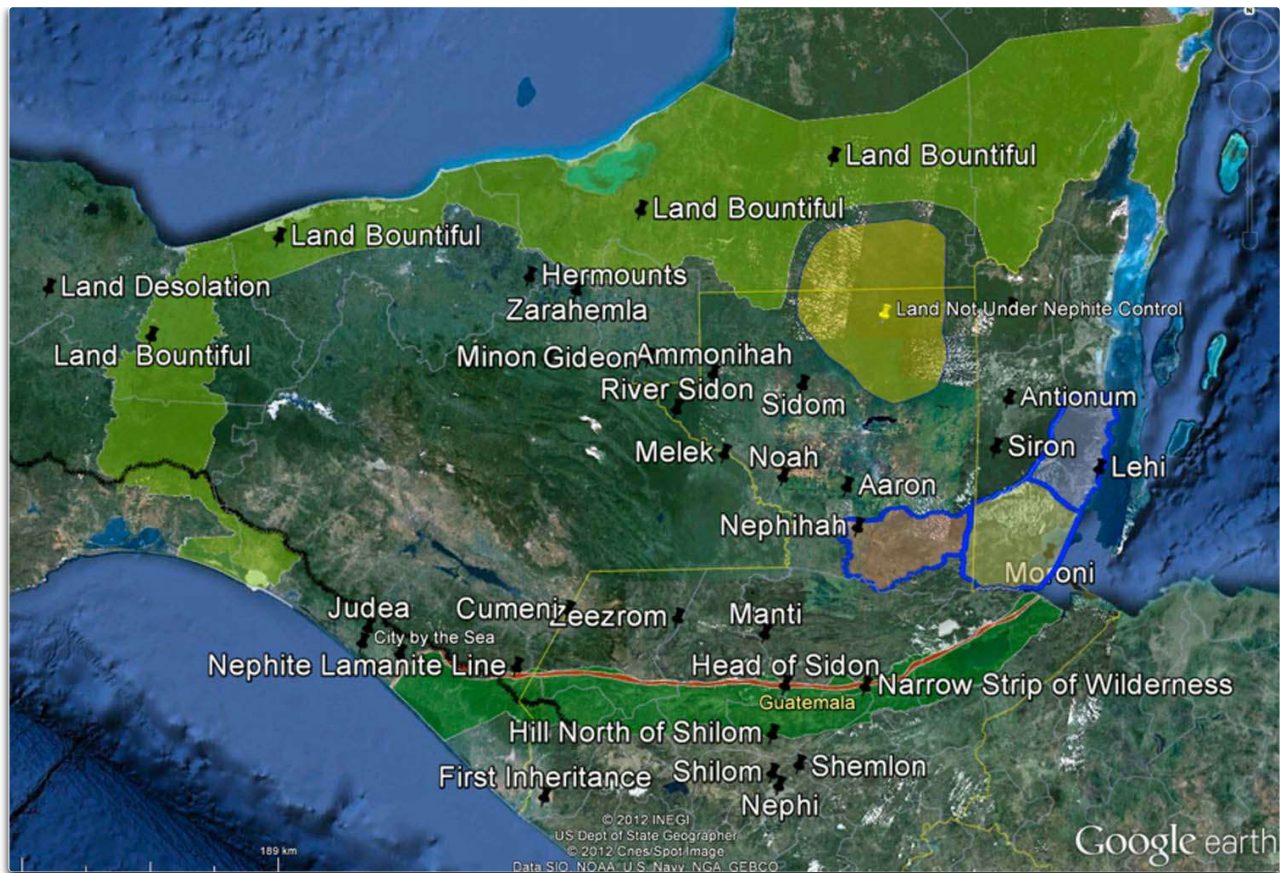
MAM-6 = Mesoamerica Map 6, author F. Richard Hauck

One of the original mesoamerican maps.

Pros
1. Shows topography to some extent.

Cons
1. The map scores quite poorly. Accuracy is reasonable for the sites placed but most Book of Mormon sites on not found on the physical map published. As a physical map it is not complete but had to be scored "as is". Additional information can be gleaned from a series of "base network symbol diagrams" found throughout the book but is it very difficult to correlate these "network" diagrams to a physical reality. This is the authors job but he never did it.
2. Topography and rivers are pretty much ignored as boundaries and the topography presented is not accurate.
3. The book is 31 years old and without any updates. The physical map is quite different that others of it's genre. It is fair to say that other researchers have not taken the same direction.

Additional Information
1. Accuracy Rating for physical map: 62%
2. Completeness Rating for physical map: 31%
3. Aggregate Rating for physical map: 20%
4. Map created by F. Richard Hauck in his book "Deciphering the Geography of the Book of Mormon".
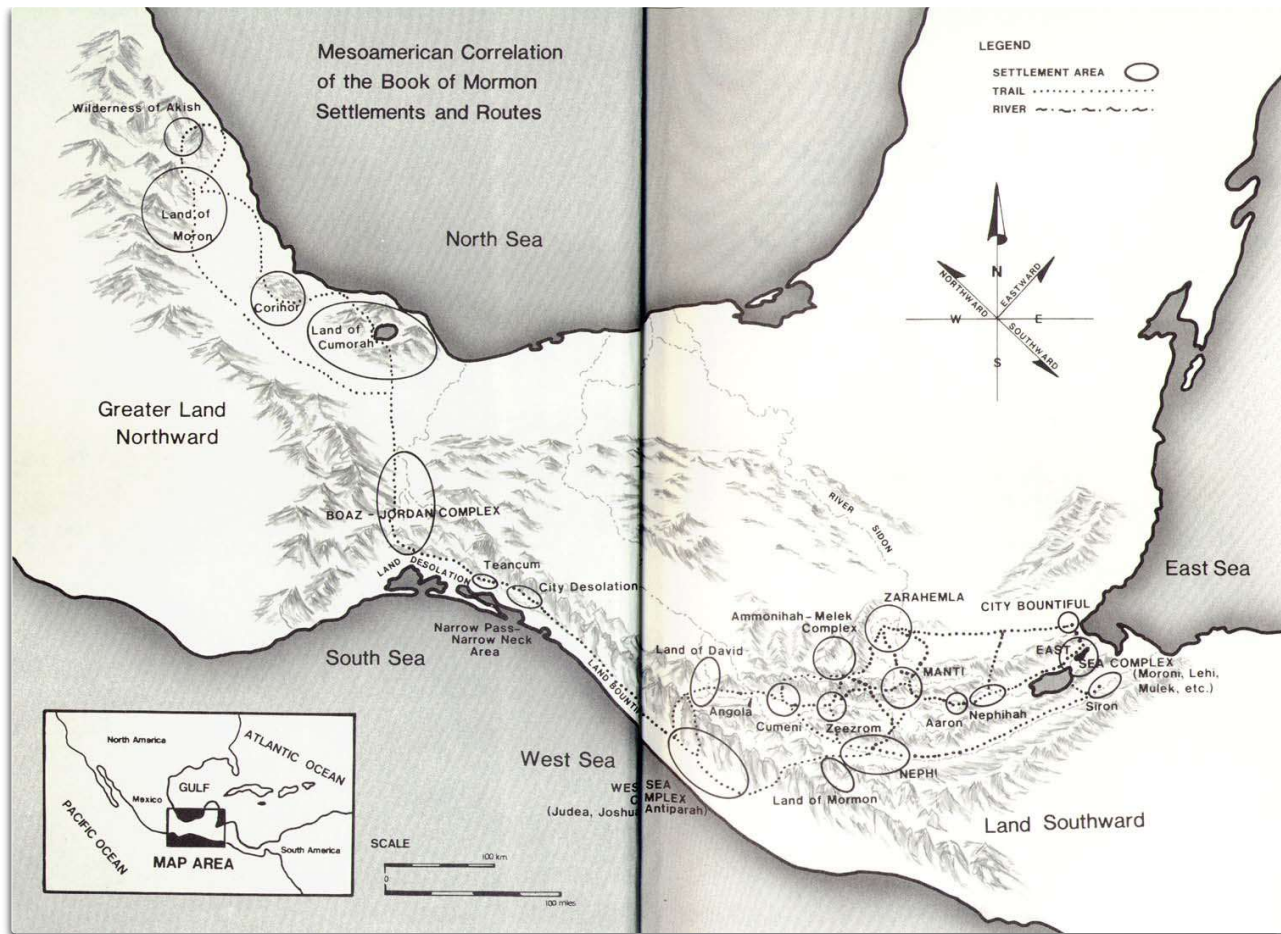
HLM-1 = HeartLand Map 1, author Jonathan Neville

This is a Heartland map. There are several Heartland maps that share similarities.

Pros
1. Respects scripture references and so gets Zarahemla and Cumorah in the right locations.
2. Generally attractive in its graphical presentation.

Cons
1. Cluttered with too many current day locations. Most Book of Mormon locations are missing.
2. Presents lakes and seas that were not extant 2000 years ago and the invention and duplication of places not mentioned in the Book of Mormon.
3. Lacks a published Logical Model definition.
4. Promoters of this map admit it is based but very loosely on the Book of Mormon text. It was created primarily as an attempt to correlate recent archaeological findings to the Book of Mormon..

Additional Information
1. Accuracy Rating for map: 31%
2. Completeness Rating for map: 20%
3. Aggregate Rating for map: 6%
4. See the book Moroni's America
5. For additional information, see also see Moroni's America website.
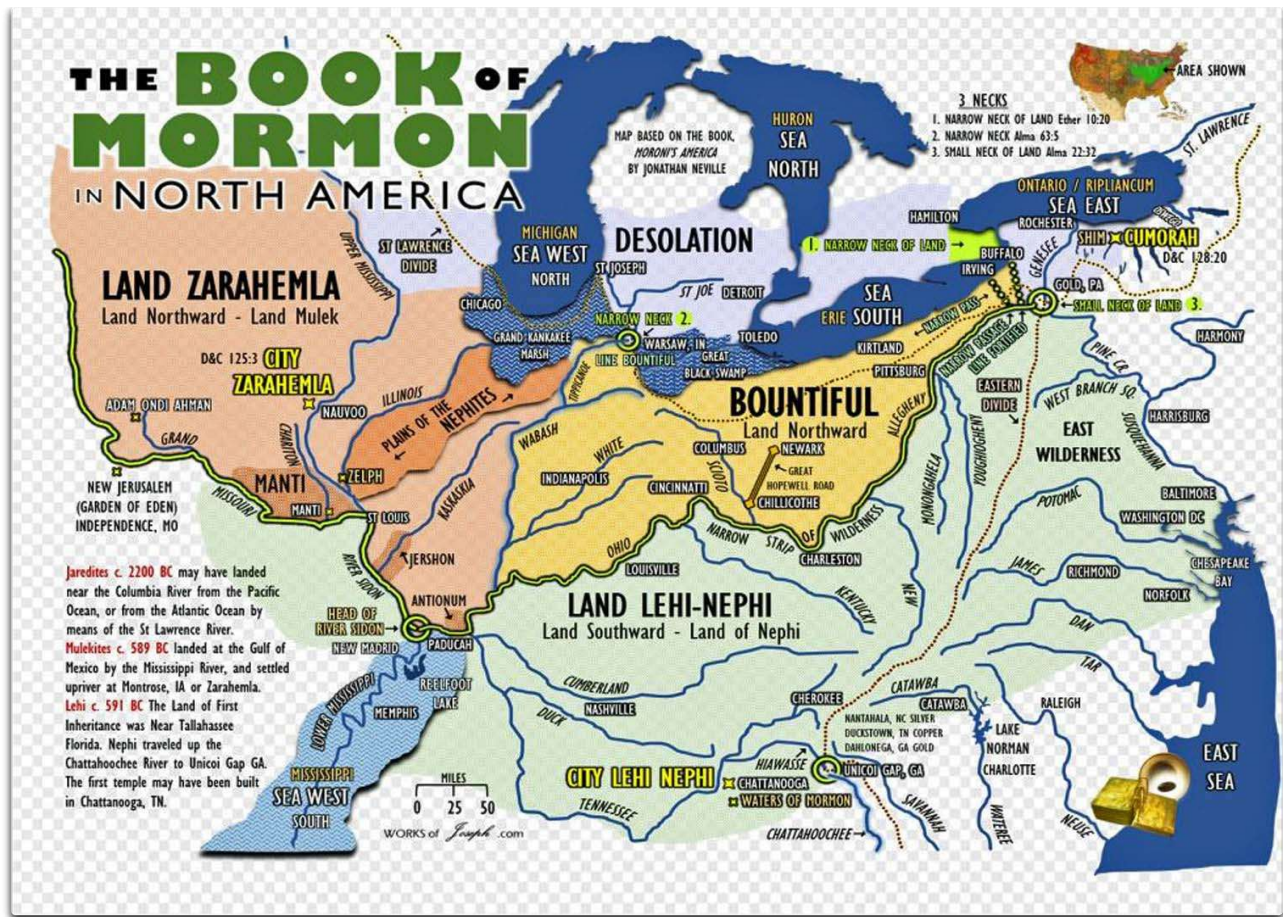
NYM-1 = New York Map 1, author Phyllis Carol Olive

This is a New York style map.

    Pros
1. Easy to read.

    Cons
1. Suffers from a dearth of Book of Mormon locations.
2. Requires the invention of lakes and seas that were not extant 2000 years ago. Lake Tonawanda, for example, existed at the tail end of the last ice age, and was way before the Book of Mormon period.
3. Requires the invention of places not mentioned in the Book of Mormon. There is only one west sea in the Book of Mormon. Not a "sea west north" and a separate "sea west south".
4. Does not place the actual cities.

    Additional Information
1. Accuracy Rating for map: 29%
2. Completeness Rating for map: 13%
3. Aggregate Rating for map: 4%
4. Map created by Phyllis Carol Olive. See her book The Lost Lands of the Book of Mormon
5. For additional information, see Book of Mormon Lands.

NYM-2 = New York Map 2, author Vernal Holley

This is a New York map that is much better than the first New York map. One of the problems with "limited area" New York maps is that the Book of Mormon clearly states it was not a limited location, even at the earlier time of the Reign of the Judges. See Mormon 9:32-33

Pros
1. Easy to read.
2. Shows city locations.

Cons
1. Better than NYM-1 but still suffers from a dearth of Book of Mormon locations.
2. The locations seem almost random. Despite naming many more places than NYM-1, NYM-2 has a similar score.

Additional Information
1. Accuracy Rating for map: 38%
2. Completeness Rating for map: 15%
3. Aggregate Rating for map: 6%
4. This map created by Vernal Holley and found in his book "Book of Mormon Authorship: A Closer Look". The book and map can be found online.

⇩ 3.8 Database Referential Integrity

Section Revised: 09 April 2024

Five test algorithms are run against the ZCHM database that look for errors, incompatibilities, or missing information. The first three tests check the Logical Model with itself and the last two tests check the Logical Model against the GPS coordinates of the Physical Model. These tests are:

1. **Relationship Compatibility:** Each relationship must be compatible with other relationships. For example, if A borders B and B borders A then that is compatible and consistent. However, if A borders B and B is two days travel from A then that is not consistent and it is reported as a Relationship Compatibility error.
2. **Implied Relationships Missing:** If the text of the Book of Mormon says that A is north of B, then we also know that B is south of A. In this example, the Book of Mormon does not say that B is south of A explicitly but it says so implicitly. Implicit relationships are just as valid as explicit relationships, however it is easy to overlook them. Therefore the Implied Relationships Test scans the database and reports any implied relationships that are missing.
3. **Rules are Complementary:** Each geographical relationship has a source, a relation and a target. Optionally, Rules of Interpretation and Rules of Application can be attached to the relationship. If there is an explicit relationship, then complimentary rules should apply to the implicit relationship as well. Most rules are complement to themselves but some rules are complementary to other rules. For example, a travel rule for upstream travel between two locations would be complemented by a rule for downstream travel. The two rules are different but complement each other. This test validates that the rules between an explicit relationship and an implied relationship are complementary and compatible.
4. **Directional Compatibility:** Using the GPS coordinates for each physical location, the Physical Model is checked against the Logical Model for compatible cardinal directions. For example, if the Logical Model says A is north of B then the cardinal direction is calculated from the GPS coordinate of A vs B to verify that the Physical Model conforms to the Logical Model. If, for example, the GPS coordinates of the Physical Model say that A is east of B then a Directional Compatibility error is reported.
5. **Distances Compatibility:** Using the GPS coordinates for each physical location, the Physical Model is checked against the Logical Model for Distances Compatibility. For example, if the Logical Model says A is eight days travel to B then the Book of Mormon distance in miles is calculated based on the applicable Rules of Application and compared to the actual map distance (using google earth map tracing). Discrepancies beyond 25% of the expected distance are reported as a Distances Compatibility error.

The ZCHM database information published on this site has no Referential Integrity errors as defined above. Whenever a new Entity Relationship is added or changed, the test algorithms are re-run and any errors reported are resolved before the change is published.

When I first created the database which represents the geographical information in the Book of Mormon, I did not know for sure if the Logical Model would have full referential integrity or if a Physical Model could be discovered that would be fully compatible with the Logical Model. I now have the answers to these two questions:

First, the standard edition (Church of Jesus Christ of Latter-day Saints, © 2013) of the Book of Mormon does not have 100% referential integrity for geographical references. It fails in the case of 2 named entities out of the 142 total: "Onidah" and the "land of Nephi" were found to be inconsistent. On the other hand both of these inconsistencies were discovered to be caused by scribal errors – by the work of Royal Skousen and published in "The Book of Mormon, the Earliest Text". See the side by side comparisons under Rule of Interpretation 2. So therefore the Royal Skousens version shows that the Book of Mormon as it came from the lips of Joseph Smith (or as close as possible thereto) has 100% referential integrity. Both the complexity

(796 interrelated geographical references total) and the consistency (100% referential integrity) are powerful evidence in favor of the Book of Mormon. One cannot make this up as fiction and pass such a rigorous test.

Second, I needed an anchor point to commence the construction of the Physical Model, using the Logical Model as the foundation. The anchor I chose for testing was Zarahemla, based on Doctrine and Covenants 125:2-3 and the many distinct references (139 verses and 424 occurrences total) to Zarahemla in the Book of Mormon. This proved to be a propitious choice as the Physical Model easily fell (relatively speaking) into place once the long process of creating the Logical Model was complete. Topographical detail (rivers, lakes, springs, travel paths, directions, distances) quickly confirmed the Logical Model. I do not believe any other locations on the planet, except for the ZCHM Physical Model, will fit the complex ZCHM Logical Model that is defined from the Book of Mormon. The Physical Model is so complete and so precise that every recorded war, battle, and missionary journey etc is now discovered and presented with detailed mapping in Sections 4.2 thru 4.10 (See Section 4). No other model/map(s) of Book of Mormon geography can come close to achieving this (See Section 3.7 Scoring Book of Mormon maps).

⇩ 4 Physical Geographical Model

⇩ 4.1 Building the Physical Model

Section Revised: 14 April 2024

The Physical Model is derived from the Logical Model and conforms to its strictures. This is kind of a big deal because all other maps of Book of Mormon geography either lack a Logical Model or derive an incomplete Logical Model from a Physical Model – which is backwards. However the purpose of having a full and complete Logical Model is to build a solid logical foundation for the Physical Model which is based on the Book of Mormon itself and to help prevent confirmation bias. Therefore, the logical part of the Zarahemla Model (ZCHM) from Section 3 Logical Geographical Model was created before the Physical Model. Whenever the Logical Model is improved, due to ongoing textual analysis of the Book of Mormon, the Physical Model is afterwards changed to match. So far this has worked very smoothly, which is a testimony to the accuracy of the Logical Model, which mirrors the text Book of Mormon.

Everything regarding the Logical Model is to be found in Section 3 Logical Geographical Model with the exception that, for convenience, notes and maps regarding the Physical Model are shown side-by-side with the Entity definitions recorded in the Section 3.3 Entity Relationships Table.

Because it conforms so comfortably to the Logical Model I am confident that the Physical Model is correct in all of it's major geographical areas, which include: 1) land of Zarahemla; 2) land of Nephi; 3) land of Bountiful/Desolation; and 4) land of Manti. All other lands, cities, features, military activity and missionary journeys are placed in relation to these 4 major geographical areas, with information taken directly from the text of the Book of Mormon and also supplemented with clues from topography, archaeology and the Section 3.4 Rules of Application.

When evaluating the Physical Model, please throw away your old ideas and start from scratch. And be patient because it takes some serious time and study of the Logical Model (Section 3.5 Entity Relationship Table) to arrive at a level of confidence. The Logical Model is very complex with 796 total entity relationships defined from the text but it yields wonderful fruit - the physical world of the Book of Mormon. - Jay Mackley

See the website version of this document for the 3D interactive Zarahemla Model map.

⇩ 4.2 Mormon's Dissertation on Book Of Mormon Lands

Section Revised: 23 February 2024

Book of Mormon geography is frequently and prominently mentioned in the Book of Mormon. So also is the chronology. I believe that everything in the Book of Mormon is important, was placed there for a reason, and has a role to play in relation to the latter-days. Room on the plates was precious so it shows the Nephite prophets thought the basic geography was important because they included a remarkable amount of descriptive text for both geography and chronology for the period of the Reign of the Judges. Mormon inserts a special section on geography in Alma 22:17-34, and one third of all verses in the Book of Mormon contain one or more geographical references. Geography and chronology are the "backbone of history" and, once understood, create a opportunity where the Book of Mormon can be studied in its full depth. More chronology is planned for these pages.

In Alma 22:27-34, Mormon takes a break in the abridged narrative, to give us a major explanation in his own words of all the locations and political boundaries of about 80 BC. Unfortunately, the way it currently reads is confusing and contradictory because the original Book of Mormon manuscript was totally unpunctuated, except for a mark indicating chapter breaks. Punctuation wasn't added until the typesetter set the type for the press. Therefore, the original sentence punctuation is not revealed knowledge from heaven and I believe it is badly flawed for Alma 22:27-34. The punctuation problems with Alma 22 can be resolved by replacing the long run-on sentences with discrete shorter ones and by using bullet items or semi-colons to indicate the correct associations.

Mormon gives another dissertation on geography in Alma 50. See also Section 4.4.8

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Alma 22:27-34 -- Side by Side With Bullet Item Changes

Here are the proposed changes in Alma 22:27-34, followed by further analysis of the text in subsequent commentary. The purpose of the bullet items in the verses below is to separate each phrase as its own thought, so they are not read as part of the bullet item before or after, but tie back to the sentence ending in a colon. Also, in this case, the bullets are labeled in capital letters for ready reference to the adjoining map.

Note that:

- Verse 27 is a description of the borders separating Nephites from Lamanites.
- Verse 28 describes where the major populations of Lamanites are located;
- Verse 29 describes where major populations of Nephites are located. (The first sentence of verse 29 moved to last sentence of verse 28.)
- Verses 30-32 describe the northern lands of former Jaredite territories.
- Verses 33-34 describe the land as it relates to the Nephite military situation.

Text with long run-on sentences	Text with shorter sentences and bullet items	

27 And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was bordering even to the sea, on the east and on the west, and which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west, and round about on the borders of the seashore, and the borders of the wilderness which was on the north by the land of Zarahemla, through the borders of Manti, by the head of the river Sidon, running from the east towards the west; and thus were the Lamanites and the Nephites divided.

Verse 27 explains borders as opposed to verse 28 which describes inhabited locations. Borders are light blue. Narrow strip of wilderness is yellow.

27 And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about:

A. Which was bordering even to the sea, on the east (sea) and on the west (sea).
B. And which was divided from the land of Zarahemla by a narrow strip of wilderness.
C. Which ran from the sea east even to the sea west and round about on the borders of the seashore (A to A via route C)
D. And the borders of the wilderness which was on the north by the land of Zarahemla ,
E. Through the borders of Manti(E to C),
F. by the head of the river Sidon (H) running from the east towards the west (H to C).

and thus were the Lamanites and the Nephites divided.

There is no sea directly west of Nephite lands! However, from the perspective of the Great Lake "seas", Lake Superior is the western-most sea, and is therefore called the "west sea". Lake Superior is the west sea because that is how it best relates to the other seas when using cardinal directions (Lake Superior extends more west than north of Lake Michigan/Huron) Nephite lands in Manti are described as being south of the west sea (Alma 53:8,22) - therefore the west sea is north of Nephite lands and (mostly) west of the east sea. See commentary on Manti in Section 3.5 Entity Relationship Table.

Borders separating Nephite lands from Lamanite lands at about 80 BC
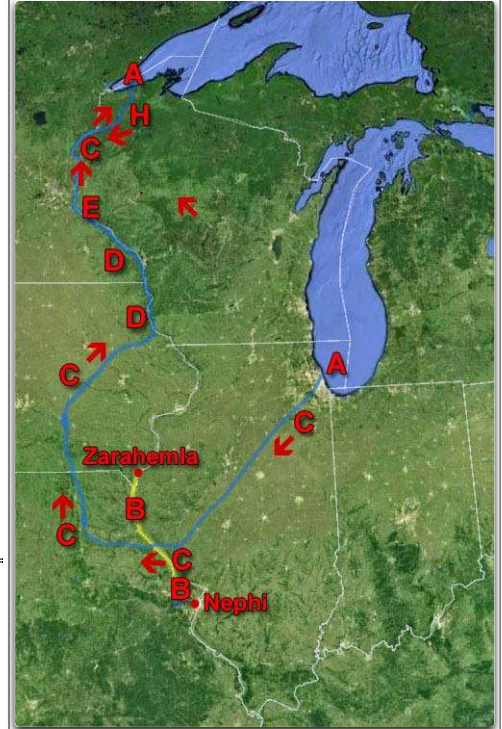
28 Now, the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness on the west, in the land of Nephi; yea, and also on the west of the land of Zarahemla, in the borders by the seashore, and on the west in the land of Nephi, in the place of their fathers' first inheritance, and thus bordering along by the seashore.

Verse 27 explains borders as opposed to verse 28 which describes inhabited locations. Borders are light blue. Narrow strip of wilderness is yellow.

28 Now, the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread:

A. through the wilderness on the west in the land of Nephi;[Missouri river bottom lands]
B. yea, and also on the west of the land of Zarahemla;[Des Moines river bottom lands]
C. in the borders by the seashore;[south and east side of Lake Michigan shoreline]
D. and on the west in the land of Nephi;[further along the Missouri river all the way to Kansas City]
E. in the place of their fathers' first inheritance and thus bordering along by the seashore. [southern Mississippi river bottom lands to the Gulf of Mexico]

And also there were many Lamanites on the east by the seashore (F), whither the Nephites had driven them.

Verse 28 tells where major populations of Lamanites were located at the time. A = river wilderness west of St Louis; B = western Iowa; C = Minnesota; D = Western Missouri; E = Southern Louisiana; and CF = Chicago region. The word "wilderness", designates bottom land areas of the Mississippi/Sidon and tributaries. See Interpretation Rule 4 (IR4). So, in this

Lamanite population concentrations near to Nephites, at about 80 BC
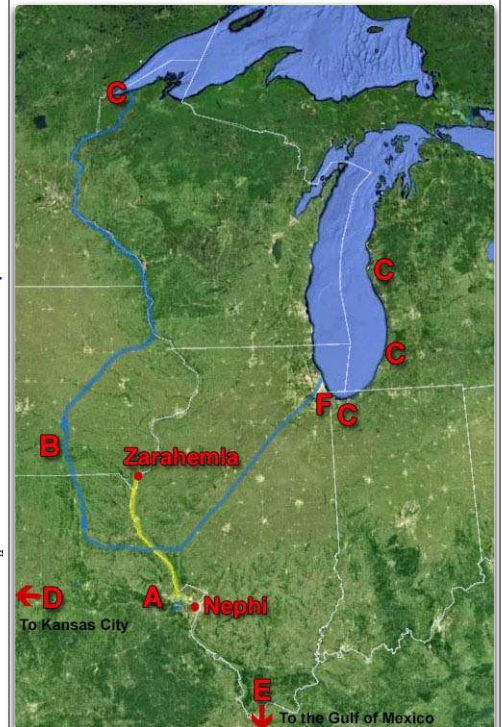
case, A would indicate locations along the Missouri river. E is a little further away away but there would be Lamanites all the way from Nephi to E and from E to the Gulf of Mexico.

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29 And also there were many Lamanites on the east by the seashore, whither the Nephites had driven them. And thus the Nephites were nearly surrounded by the Lamanites; nevertheless the Nephites had taken possession of all the northern parts of the land bordering on the wilderness, at the head of the river Sidon, from the east to the west, round about on the wilderness side; on the north, even until they came to the land which they called Bountiful.

29 And thus the Nephites were nearly surrounded by the Lamanites. Nevertheless, the Nephites had taken possession of all the northern parts of the land:

A. bordering on the wilderness at the head of the river Sidon;
B. from the east to the west round about on the wilderness side;
C. on the north even until they came to the land which they called Bountiful.

In verse 29 the Nephites are nearly surrounded by the Lamanites and in verse 32 they are nearly surrounded by water. Which is it? First, it doesn't mean a 360 degree encirclement. In the Biblical era KJV English (middle and early modern English), the word "surrounded" means to "hem in" or "seal off" as used in verse 33 and 3 Nephi 4:16. With that meaning in mind we can see the Nephites are surrounded (hemmed in) by the Lamanites on the west and south and surrounded (hemmed in) by water on the north and east. This makes the most sense when you consider the word "nearly". They have that small neck of land in the northeast as an escape route to the land northward. A partial encirclement for water and for Lamanites makes sense in light of Helaman 1:31 where a full encirclement is described — the specific distinction is made that not only were the Lamanites "surrounded" by they were "surrounded on every hand".

Helaman 1:31
And now, behold, the Lamanites could not retreat either way, neither on the north, nor on the south, nor on the east, nor on the west, for they were surrounded on every hand by the Nephites.

Border between Lamanite and Nephite lands, outlined in blue.

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30 And it bordered upon the land which they called Desolation, it being so far northward that it came into the land which had been peopled and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla, it being the place of their first landing.

31 And they came from there up into the south wilderness. Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful, it being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward for food.

32 And now, it was only the distance of a day and a half's journey for a Nephite, on the line between the land Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward.

33 And it came to pass that the Nephites had inhabited the land Bountiful, even from the east unto the west sea, and thus the Nephites in their wisdom, with their guards and their armies, had hemmed in the Lamanites on the south, that thereby they should have no more possession on

30 And it bordered upon the land which they called Desolation (D), it being so far northward that it came into the land which had been peopled and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla (Z), it being the place of their first landing (D).

This sentence could refer to the first landing of the Jaredites or the first landing of the people of Zarahemla (Mulek), depending on how you read it. Clearly however, to be compatible with Book of Mormon narrative as well as the Logical Model (ER table), it must be referring to what the Jaredites called their "land of first inheritance" (See Moron in Section 3.5 Entity Relationship Table). Remember that the last Jaredite king, Coriantumr, wanders into Zarahemla and stays nine moons with the people of Zarahemla, where he sees the new inhabitants of the land, as Ether prophesied he would. The indication is clear that this was a first contact event because the Lord had told Coriantumr through Ether that he would live to see the new people who were to inherit the land. There is a remarkable number of Jaredite sounding names later used among the

Land of Bountiful, Narrow Neck of Land, and Border between Bountiful and Desolation.
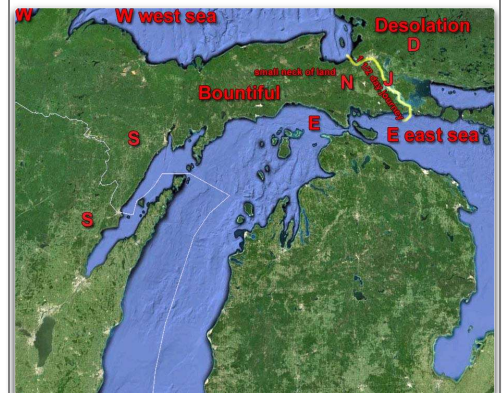
Land of Zarahemla (Z) and Land of Nephi (N) "nearly" surrounded by water and showing a blue border between Nephite and Lamanite lands. The Land of Zarahemla (all Nephite lands in this case) is half surrounded by water (North and East), half surrounded by Lamanites (South and West). The Land of Nephi (Lamanite land) is less "surrounded" by water since there is Nephite land in the way, at least in terms of Lake Superior (west sea) and Lake Michigan (sea East).

the north, that they might not overrun the land northward.

Nephites which is best explained by the 24 gold plates that were found by the scouting party sent out by King Limhi and which were translated via Urim and Thummim by King Mosiah II. Thus was the detailed history of the Jaredites known among the Nephites. Our book of Ether is Moroni's abridgment of the 24 plates and not the full record.

The Book of Mormon says the city of Zarahemla was founded by the people of Zarahemla who brought with them a young son of King Zedekiah named Mulek who escaped death by the Babylonians when they destroyed Jerusalem in 587BC. How exactly did the people of Zarahemla get to the city of Zarahemla? The narrative doesn't say but, based on the location of the city of Zarahemla, they came right up the Mississippi just like the original Nephites did (see Section 4.3.1 From Landfall to the Land of Nephi). Since quite a few years went by before contact between the two peoples, the people of Zarahemla must have made it to the promised land first. Unlike Lehi's family traveling in the wilderness for eight plus years, indications are that Mulek and his group sailed to the promised land in a more direct way. The ancient Phoenician's circa 600BC were the best sailors and navigators in the world and linguistic evidence indicates a
connection to the people of Zarahemla to Phoenicia. The Sidon river for example is the same name as the Phoenician port city of Sidon. The name of Zarahemla has been associated with the city of Tyre ("Tyre" is a Greek name). In modern times Phillip Beale crossed the Atlantic to the coast of Florida in a ship built after Phoenician construction techniques of 600BC so that constitutes proof that Phoenician ship building and navigation skills of the time were up to the task.

31 And they came from there up into the south wilderness (B). Thus the land on the northward was called Desolation (D), and the land on the southward was called Bountiful (B), it being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward for food.

32 And now, it was only the distance of a day and a half's journey (J) for a Nephite:

  A. on the line (J) between the land Bountiful (B) and the land Desolation (D), from the east (E) to the west (W) sea;
  B. and thus the land of Nephi (N) and the land of Zarahemla (Z) were nearly surrounded by water;
  C. there being a small neck of land (N) between the land northward (D) and the land southward (S).

33 And it came to pass that the Nephites had inhabited the land Bountiful (B), even from the east (E) unto the west (W) sea, and thus the Nephites in their wisdom, with their guards and their armies, had hemmed in the Lamanites on the south, that thereby they should have no more possession on the north, that they might not overrun the land northward (D).

	The (J) journey is from the east sea to the west sea so the whole journey would be by ship. And the line, between Bountiful and Desolation, would be the water border, the same border that exists today between Upper Michigan and Ontario. So it is a day and a half journey by ship following the yellow line between the east sea, Lake Michigan and the west sea, Lake Superior. From Lake Michigan, the route is north, sailing past Mackinac Island, past De Tour Village and then on to Lake Superior.	
34 Therefore the Lamanites could have no more possessions only in the land of Nephi, and the wilderness round about. Now this was wisdom in the Nephites, as the Lamanites were an enemy to them, they would not suffer their afflictions on every hand, and also that they might have a country whither they might flee, according to their desires.	34 Therefore the Lamanites could have no more possessions, only in the land of Nephi, and the wilderness round about (B). Now this was wisdom in the Nephites, as the Lamanites were an enemy to them, they would not suffer their afflictions on every hand, and also that they might have a country whither they might flee, according to their desires.	Border between Lamanite and Nephite lands outlined in blue.

⇩ 4.3 The Lands Near Nephi

⇩ 4.3.1 From Landfall to the Land of Nephi

Section Revised: 29 February 2024

For Nephi to get to the heartland of America, by far the best way is to ride the great river highway that bisects America – the Mississippi. So following the Liahona/ball/compass/director, Nephi had to start the journey from the mouth of Mississippi river, near New Orleans.

After departing from Laman and Lemuel, Nephi records the very minimum about their journey to the heartland of America because the small plates of Nephi were dedicated to contain only the things of God.

2 Nephi 5:5-12
5 And it came to pass that the Lord did warn me, that I, Nephi, should depart (L) from them [Laman & Lemual] and flee into the wilderness, and all those who would go with me.
6 Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all those who would go with me. And all those who would go with me were those who believed in the warnings and the revelations of God; wherefore, they did hearken unto my words.
7 And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness (L→N) for the space of many days. And after we had journeyed for the space of many days we did pitch our tents.
8 And my people would that we should call the name of the place Nephi; wherefore, we did call it Nephi (N).
9 And all those who were with me did take upon them to call themselves the people of Nephi.
10 And we did observe to keep the judgments, and the statutes, and the commandments of the Lord in all things, according to the law of Moses.
11 And the Lord was with us; and we did prosper exceedingly; for we did sow seed, and we did reap again in abundance. And we began to raise flocks, and herds, and animals of every kind.
12 And I, Nephi, had also brought the records which were engraven upon the plates of brass; and also the ball, or compass, which was prepared for my father by the hand of the Lord, according to that which is written.

Notice that they took their tents on the journey but did not pitch them for <u>many days</u> — not until <u>after</u> they arrived at the Land of Nephi. This clearly indicates they continued to travel by ship after they left the Lamanites in "the land of first inheritance" near landfall. They took their tents and supplies with them on the ship, traveled up the Mississippi (the alluvial plains of the mid and lower Mississippi being the "wilderness" - see Section 3.3 Rules of Interpretation-IR4), arrived in the Land of Nephi, disembarked and pitched their tents at the end of the journey. Also note that it was not a migration over a long period of time but described as a single trip of "many days". Nephi was still alive and leading his people when they arrived. Nephi mentions (2 Nephi 5:12) that he took the Liahona "compass" with him, so he still had the divine means of guidance to their final destination. They arrived at the center of North America at the confluence all the major rivers (Missouri, Mississippi, Illinois, and Ohio rivers) of the American heartland. Their "land of Promise" is at the center of America and is also where Adam and Eve and the antediluvian patriarchs originally lived, and it is near to the ancient locations of the city of Enoch, the Garden of Eden, and Adam-ondi-Ahman.

The artifact to the right is a map etched in rock of the Mississippi river system and is shown with a corresponding paper copy. I would date this map inscription prior to 280 BC on the basis of the Zarahemla region not yet being included. The center corresponds with the Land of Nephi (N) or the St Louis, Missouri area. The map is not to scale but obviously a useful reference nevertheless. The scope of the map confirms the ER Table in that early Nephite/Lamanite civilizations were centered at the central Mississippi where all the other rivers meet and that, in the view of the mapmaker, the Mississippi is the trunk and all other rivers are branches. The Ohio river is depicted with what might be interpreted as settlements and activity. Various sections of river are marked with dots and dashes which may be an indication of distance. Distance in the Book of Mormon is always given in terms of how many days travel it is. If the dashes were days and the dots were weeks then that would be a pretty good indication of the travel times. In the ocean, at the mouth of the Mississippi/Sidon is a depiction of a ship that may indicate Lehi's arrival, or some other. It is not distinct on the first map but more prominent on the second. The authenticity of the artifacts is <u>disputed</u>. In red, I have identified the modern equivalents on the map as follows:
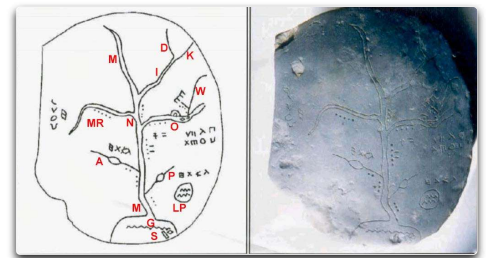
- G = Gulf of Mexico
- M = Mississippi River
- LP = Lake Pontchartrain. (note that the course of the Mississippi used to be further west than it is today)
- A = Arkansas River, leading to Pine Bluff and Little Rock Arkansas
- P = Pearl River, leading to Jackson Mississippi
- N = Land of Nephi
- MR = Missouri river going as far as Jefferson city.
- I = Illinois River
- D = DesPlains River
- K = Kankakee River
- O = Ohio River
- W = Wabash River
- S = Ship

The Land of Nephi

The Logical Model indicates the Land and City of Nephi to be located at where today is the suburbs and city of St Louis. This is a key location in the heartland of America. It is near the center of the land and the hub of the river spokes - the exact confluence of the Mississippi, Missouri, and Illinois Rivers. Not too far south is also the confluence of the Mississippi and Ohio rivers. This was the perfect location for the Nephites for the same reasons the early settler Pierre LaClede chose the location in 1764 — specifically the high bluff area (100 ft above the flood plain) which was immune to flooding and where downtown St Louis (old town) now resides. Of course the ancient peoples would have also noticed the advantages in terrain and chosen the same location.

St Louis Missouri was once called "Mound city " because of the numerous number of large Native American mounds in the area. On the west side of the Mississippi all of the mounds have been destroyed over the years for development except just part of one that remains. On the east side of the river from St Louis mounds were removed also but there still remains the famous Cahokia Mounds State Historic Site. Native Americans have been in the Land of Nephi locale for a very very long time. For perspective, consider that the span of time from our day back to Norman the Conquerer in England is about 1000 years and that the span time of Norman the Conquerer to the arrival of Nephi in the land of Nephi is about 2600 years.

Land of Nephi and Surrounding Lands

Depiction of early St Louis, then called "Mound city"

The term "Land of Nephi" is where the Nephites originally settled in the promise land about 580 BC. Eventually the Nephite capital moved to Zarahemla and during the Reign of the Judges

period the land of Nephi was occupied by a Lamanite population. It is often referred to as "Nephi", the "Land of Nephi" and sometimes as "Lehi-Nephi". It is always described as south of Zarahemla in the Book of Mormon (Alma 50:7). Nephi and Bountiful are never east of Zarahemla (Bountiful is always north) in the Book of Mormon narrative. However, these and similar errors have been promoted by those who wish to associate prominent archaeological sites as Book of Mormon locations even when clearly contrary to the Book of Mormon narrative.
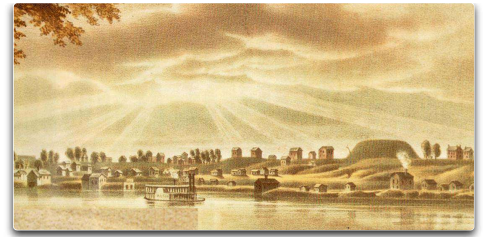
The city of St Louis and suburbs is the ancient Land of Nephi. The Land of Nephi shown at about about 90 BC

Section 4.2 Mormon's Dissertation on Book Of Mormon Lands places the various cities and lands into map locations that are compatible with the 1) ER Model; 2) the physical terrain; and 3) the narratives contained in the Book of Mormon. The Logical Model requires he Land of Nephi proper (which includes the city of Nephi) to be land between the rivers and it requires the land extending to the southwest (which borders the land of Nephi) to be the land of Mormon (the Ozarks). Also directly bordering the Land Of Nephi are Ishmael, Shilom, Shemlon, Midian, Amulon, Wilderness (River bottom-lands), and Middoni. Often in the Book of Mormon the term "Land of Nephi" is used in a broad sense to include all the suburbs and surrounding areas of the city of Nephi.
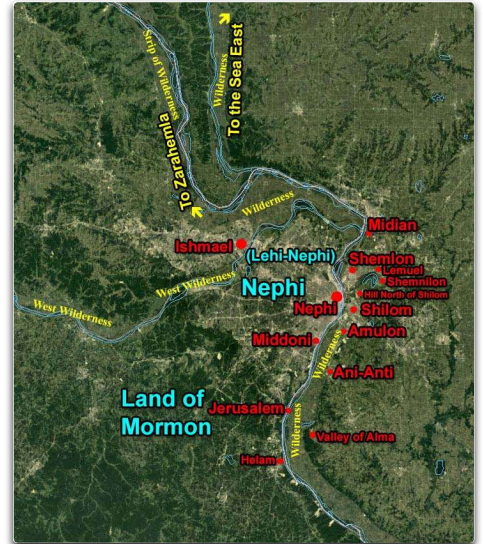
⇩ 4.3.2 Strip of Wilderness

Section Revised: 27 February 2024

One of the Rules of Interpretation (IR4 in Section 3.3 Rules of Interpretation-IR4) states that "wilderness" areas refer to river bottom lands or alluvial plains and that taking a journey "into the wilderness" means following the course of a river either on foot or by water.

River bottom lands:

- Are forested, especially next to the river but also contain unforested flood plains.
- Are mostly flat and therefore easier to travel on when compared to hilly regions, especially after a road is established.
- Contain rivers that can be traveled by canoe, flatboat, or keel-boat.
- Are not suitable for permanent settlement due to the risk of seasonal flooding.
- Attract all kinds of game and so are ideal for hunting.
- Provide ready drinking water.
- Naturally lead to cities and settlements, which are always located close to rivers.

Typical bottom lands (exaggerated elevations)
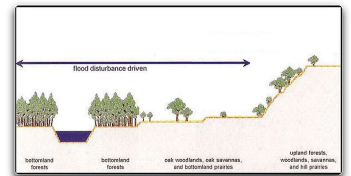
Strip of Wilderness separating Nephi from Zarahemla

There are 11 journeys between Nephi and Zarahemla specifically mentioned (and additional journey's implied) in the Book of Mormon and three of these were migrations of large groups of people (people of Limhi, Alma, and Ammon), so it must not have been difficult or hazardous to travel from Nephi to Zarahemla.

"Wilderness" river bottoms route from Zarahemla to the city of Nephi (only 1/3 of total distance shown, from Keokuk to Hannibal)

1. Omni 1:12 - Mosiah flees from Nephi to Zarahemla
2. Omni 1:24 - Lamanites from Nephi defeated at Zarahemla by King Benjamin
3. Omni 1:29, Mosiah 9 - People of Zeniff travel from Zarahemla to Nephi
4. Mosiah 7:1 - Ammon with 16 men travel from Zarahemla to Nephi
5. Mosiah 22:11-14 - People of Limhi travel from Nephi to Zarahemla
6. Alma 2:24 - Lamanite army comes from Nephi to Zarahemla
7. Alma 3:22 - Another Lamanite army comes from Nephi to Zarahemla
8. Mosiah 28:5-7, Alma 26:1 - Alma and sons of Mosiah journey from Zarahemla to Nephi
9. Alma 27:14 - Alma and sons of Mosiah journey from Nephi to Zarahemla
10. Alma 27:20 - People of Ammon migrate from Nephi to Zarahemla
11. Alma 28:1-2 - Lamanite army from Nephi follows Ammonites to Zarahemla

The Book of Mormon describes an homogeneous piece of land called a "wilderness" or "strip of wilderness" between the land of Nephi from the land of Zarahemla. In the case of the people of Alma we have a distance given in days, which is 12 (Mosiah 24), for a trip that actually starts at least two days south of Nephi. So at an estimated rate of 19 miles per day, it is a 190 mile trip from Nephi to Zarahemla for 10 days traveling by land. For early American pioneers traveling west, assuming non-difficult terrain, 20 miles a day would be a good speed for traveling by horse and 10 miles per day for an ox pulled wagon. However, for the people of Alma

there is no indication of wagons, although we do know Nephites had animals as beasts of burden. In general, pack animals are faster than wagons (and break down a lot less). Additionally, the people of Alma were in a hurry to escape their pursuers as well, making 19 miles per day even more plausible. For more information on travel distances, see AR7 in Section 3.4 Rules of Application.

Alma 22 (see Section 4.1 Building the Physical Model regarding Alma 22)
27 And it came to pass that the king (Lamanite King in Nephi) sent a proclamation throughout all the land ... which was divided from the land of Zarahemla by a narrow strip of wilderness ...

Mosiah 22
11 And it came to pass that the people of king Limhi did depart by night into the wilderness with their flocks and their herds, and they went round about the land of Shilom in the wilderness, and bent their course towards the land of Zarahemla, being led by Ammon and his brethren.
12 And they had taken all their gold, and silver, and their precious things, which they could carry, and also their provisions with them, into the wilderness; and they pursued their journey.
13 And after being many days in the wilderness they arrived in the land of Zarahemla, and joined Mosiah's people, and became his subjects.
15 And now it came to pass when the Lamanites had found that the people of Limhi had departed out of the land by night, that they sent an army into the wilderness to pursue them;
16 And after they had pursued them two days, they could no longer follow their tracks; therefore they were lost in the wilderness.

Mosiah 23
25 For behold, it came to pass that while they were in the land of Helam, yea, in the city of Helam, while tilling the land round about, behold an army of the Lamanites was in the borders of the land. ...
30 Now the armies of the Lamanites, which had followed after the people of king Limhi, had been lost in the wilderness for many days.
35 ... and they were traveling in the wilderness in search of the land of Nephi when they discovered the land of Helam, which was possessed by Alma and his brethren.

Mosiah 24
16 And it came to pass that so great was their faith and their patience that the voice of the Lord came unto them again, saying: Be of good comfort, for on the morrow I will deliver you out of bondage.
17 And he said unto Alma: Thou shalt go before this people, and I will go with thee and deliver this people out of bondage.
18 Now it came to pass that Alma and his people in the night-time gathered their flocks together, and also of their grain; yea, even all the night-time were they gathering the flocks together. ...
24 And it came to pass that they departed out of the valley, and took their journey into the wilderness.
25 And after they had been in the wilderness twelve days they arrived in the land of Zarahemla; and king Mosiah did also receive them with joy.

The bottom lands of the Mississippi well qualify as the "narrow strip of wilderness" that divides Nephi from Zarahemla. The map to the right shows a top view topography of upper Mississippi/Sidon bottom lands. Below is a representation of typical bottom land elevations. A very common mistake is to think of the narrow strip of wilderness as something to pass over, like a fence barrier. That is not what the Book of Mormon says.

⇩ 4.3.3 Journeys of Ammon and Sons of Mosiah

Section Revised: 11 April 2024

Ammon enters the Land of Ishmael

When Ammon and the sons of Mosiah II departed on their missionary journey, they traveled from Zarahemla "into the wilderness" towards the Land of Nephi. These two locations are along the Mississippi so of course they would have traveled down on the water. The first place they encountered was the land of Ishmael which was not too far from the city of Nephi. In the story, Ammon departs from the others (implying that the others continued their journey) and enters the land of Ishmael. Therefore, I place the land of Ishmael as the first land bordering Nephi that one would see when traveling down the Sidon/Mississippi river from Zarahemla to Nephi. Later, there are frequent trips mentioned between the land of Ishmael and the land of Nephi where King Lamoni's father Rules as "king over all the land" so the two locations must be near to each other. No "city of Ishmael" is mentioned but the population would naturally have been concentrated near the Missouri river which would be the natural border between the two lands. The west side of the Missouri River, where the city of St Charles is located today, is the most logical location.

Alma 17
8 And thus they departed into the wilderness with their numbers which they had selected, to go up to the land of Nephi, to preach the word of God unto the Lamanites.
9 And it came to pass that they journeyed many days in the wilderness, ...
13 And it came to pass when they had arrived in the borders of the land of the Lamanites, that they separated themselves and departed one from another (A)
...

Map of the greater St Louis area, showing the proposed routes of the missionary journeys of Ammon and the Sons of Mosiah to the lands of Ishmael, Nephi, Middoni, and Ani-Anti.

18 Now Ammon being the chief among them, or rather he did administer unto them, and he departed from them (A), ...
19 And Ammon went to the land of Ishmael (A-B), the land being called after the sons of Ishmael, who also became Lamanites.

Alma 20
1 And it came to pass that when they had established a church in that land, that king Lamoni desired that Ammon should go with him to the land of Nephi (B-L), that he might show him unto his father.
2 And the voice of the Lord came to Ammon, saying: Thou shalt not go up to the land of Nephi (L-Nephi), for behold, the king will seek thy life; but thou shalt go to the land of Middoni;(F) for behold, thy brother Aaron, and also Muloki and Ammah are in prison.
6 Now when Lamoni had heard this he caused that his servants should make ready his horses and his chariots.
7 And he said unto Ammon: Come, I will go with thee down to the land of Middoni (F), and there I will plead with the king that he will cast thy brethren out of prison.
8 And it came to pass that as Ammon and Lamoni were journeying thither (F), they met the father of Lamoni (G), who was king over all the land.
...
28 And it came to pass that Ammon and Lamoni proceeded on their journey towards the land of Middoni (F). And Lamoni found favor in the eyes of the king of the land; therefore the brethren of Ammon were brought forth out of prison.

Alma 21
1 Now when Ammon and his brethren separated themselves (A) in the borders of the land of the Lamanites, behold Aaron took his journey (D) towards the land which was called by the Lamanites, Jerusalem, calling it after the land of their fathers' nativity; and it was away joining the borders of Mormon.
11 Therefore, when he saw that they would not hear his words, he departed out of their synagogue, and came over (H) to a village which was called Ani-Anti, and there he found Muloki preaching the word unto them; and also Ammah and his brethren. And they contended with many about the word.
12 And it came to pass that they saw that the people would harden their hearts, therefore they departed and came over (E) into the land of Middoni (F). And they did preach the word unto many, and few believed on the words which they taught.
13 Nevertheless, Aaron and a certain number of his brethren were taken and cast into prison (F), ...
14 And those who were cast into prison suffered many things, and they were delivered by the hand of Lamoni and Ammon, and they were fed and clothed.
18 And it came to pass that Ammon and Lamoni returned from the land of Middoni (F) to the land of Ishmael (B), which was the land of their inheritance.

Alma 23
1 Now, as Ammon was thus teaching the people of Lamoni continually (B), we will return to the account of Aaron and his brethren; for after he departed from the land of Middoni he was led by the Spirit to the land of Nephi, (L) even to the house of the king which was over all the land save it were the land of Ishmael; and he was the father of Lamoni.
2 And it came to pass that he went in unto him into the king's palace (L), with his brethren, and bowed himself before the king, and said unto him: Behold, O king, we are the brethren of Ammon, whom thou hast delivered out of prison.

Alma 23
8 Now, these are they who were converted unto the Lord:
9 The people of the Lamanites who were in the land of Ishmael;
10 And also of the people of the Lamanites who were in the land of Middoni;
11 And also of the people of the Lamanites who were in the city of Nephi;
12 And also of the people of the Lamanites who were in the land of Shilom, and who were in the land of Shemlon, and in the city of Lemuel, and in the city of Shimnilom.
13 And these are the names of the cities of the Lamanites which were converted unto the Lord; and these are they that laid down the weapons of their rebellion, yea, all their weapons of war; and they were all Lamanites.
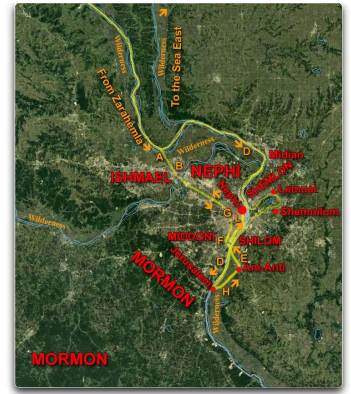
⇩ 4.3.4 East of Nephi

Section Revised: 27 February 2024

Near to the land/city of Nephi is the land/city of Shilom, Shimnilom and the land of Shemlon. In the Book of Mormon the three places are frequently mentioned together, indicating they are very close to each other.

The Book of Mormon describes a tower built near the temple at Nephi (placed in the former location of "Big Mound" in St Louis) and says it is on the hill north of Shilom (H). What is visible from this tower in the narrative indicates that Nephi, Shilom and Shemlon are adjacent to each other.

Being on the west side of the river, Nephi is on higher ground with Shilom and Shemlon both visible from Nephi and adjacent to each other on the east side of the river. The east side is river bottom lands. The Missouri/Sidon river itself once flowed through this area in a big horseshoe shape. The remnants of that are now called Horseshoe lake (HL) and Canteen lake (C).

The Hill North of Shilom, called Antipas (H) has an elevation of 500 feet above the river. By comparison, Monks mound (the little red square north of Shimnilom is a man-made pyramid/mound at 100 feet high (and a footprint of 14.4 acres). Monks mound as it is today is dated later than the Book of Mormon narratives but signs of occupation at this site go back to 1200 BC. The Hill North of Shilom called Antipas (H) is visible from the top of Monks mound. See images to the right.

Mosiah 7
7 And behold, they met the king of the people who were in the land of Nephi, and in the land of Shilom;
21 ... who having entered into a treaty with king Zeniff, and having yielded up into his hands the possessions of a part of the land, or even the city of Lehi-Nephi, and the city of Shilom; and the land round about

Mosiah 90
6 And I went in unto the king, and he covenanted with me that I might possess the land of Lehi-Nephi, and the land of Shilom.

8 And we began to build buildings, and to repair the walls of the city, yea, even the walls of the city of Lehi-Nephi, and the city of Shilom.
14 For, in the thirteenth year of my reign in the land of Nephi, away on the south of the land of Shilom, when my people were watering and feeding their flocks, and tilling their lands, a numerous host of Lamanites came upon them and began to slay them, and to take off their flocks, and the corn of their fields.

Mosiah 11
12 And it came to pass that he built a tower (T) near the temple (T); yea, a very high tower, even so high that he could stand upon the top thereof and overlook the land of Shilom, and also the land of Shemlon, which was possessed by the Lamanites; and he could even look over all the land round about.
13 And it came to pass that he caused many buildings to be built in the land Shilom; and he caused a great tower (T) to be built on the hill north (H) of the land Shilom, which had been a resort for the children of Nephi at the time they fled out of the land; and thus he did do with the riches which he obtained by the taxation of his people.

Omni 1
12 Behold, I am Amaleki, the son of Abinadom. Behold, I will speak unto you somewhat concerning Mosiah, who was made king over the land of Zarahemla; for behold, he being warned of the Lord that he should flee out of the land of Nephi, and as many as would hearken unto the voice of the Lord should also depart out of the land with him, into the wilderness--(W)
13 And it came to pass that he did according as the Lord had commanded him. And they departed out of the land into the wilderness (W), as many as would hearken unto the voice of the Lord; and they were led by many preachings and prophesyings. And they were admonished continually by the word of God; and they were led by the power of his arm, through the wilderness until they came down into the land which is called the land of Zarahemla.

Mosiah 19
5 And it came to pass that he fought with the king; and when the king saw that he was about to overpower him, he fled and ran and got upon the tower which was near the temple (T).
6 And Gideon pursued after him and was about to get upon the tower to slay the king, and the king cast his eyes round about towards the land of Shemlon, and behold, the army of the Lamanites (L) were within the borders of the land.

Mosiah 20
8 And now Limhi had discovered them from the tower (T), even all their preparations for war did he discover; therefore he gathered his people together, and laid wait for them in the fields and in the forests.

Below - Map showing land of Nephi and lands east of Nephi
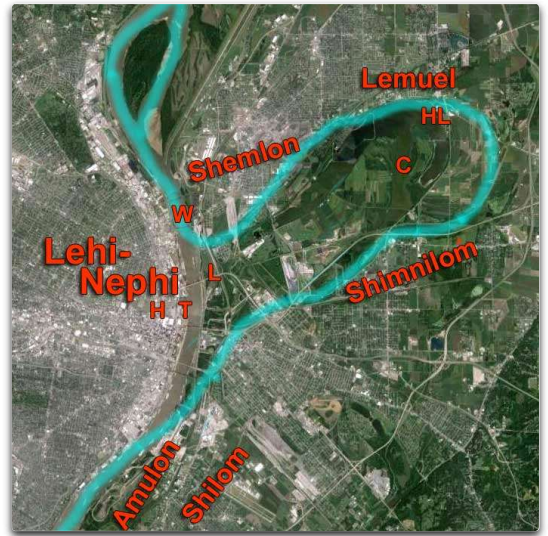
Below - Old painting of St Louis showing "Big Mound", before it was demolished.
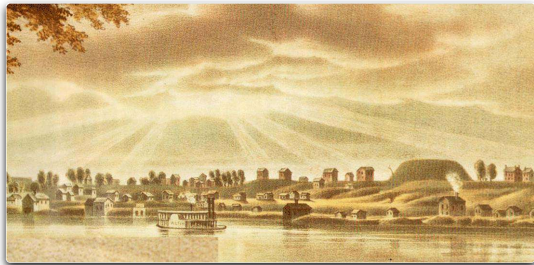
Below - Artist depiction of ancient Cahokia (same location as the city of Shimnilom) and in the far distance what is know known as Monks Mound. Notice the guard towers and wooden palisade walls, the remains (post holes) of which have been found, which match Book of Mormon descriptions of defensive fortifications.

⇩ 4.3.5 Alma and the Waters of Mormon

Section Revised: 05 March 2024

Alma Flees to the Land Of Mormon

After the prophet Abinidi is martyred by the King Noah and his corrupt priests, Alma has a change of heart and leads those who believed Abinidi to a place of refuge, called "The Land of Mormon".

Considering distance, size, and accessibility, the best candidate for the Waters of Mormon" is Big Spring in the Ozark Mountains. Big Spring is a National Scenic Riverway that is compatible with the ZCHM Logical Model and also exactly matches the Book of Mormon physical description of the Waters of Mormon and its surroundings. In the Zarahemla Physical Model, the Ozarks plateau is designated as the Land of Mormon (See Ozarks map below, green and purple).

If one is looking for a natural spring anywhere near Nephi (greater St Louis), the place to look is in the Ozarks where many springs are located. In the Current River watershed, there are five first magnitude springs, and six second magnitude springs, in addition to the many other springs of lesser magnitude. The Book of Mormon describes the Waters of Mormon as being a beautiful place, with a forest nearby and located in the Land of Mormon which borders the Land of Nephi. Big Spring (the biggest in term of water volume flow) is the leading candidate for the waters of Mormon because its size, beauty, forest nearby, correct distance from Nephi and accessibility via water route.
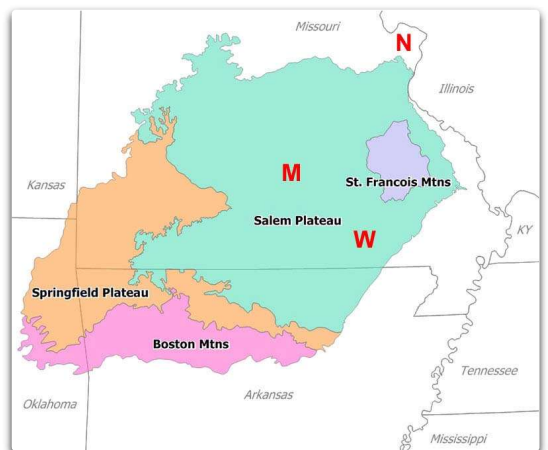
The Ozarks, designated as the land of Mormon, is a highland region of the central United States. N=Nephi, M=Mormon, W=Waters of Mormon.

From Nephi, Big Spring/Waters of Mormon is best accessible by going south via the Mississippi by ship (S → R → C), and then following the Current River up to Big Spring (C → W). This is a total distance of about 306 miles. However, the 60 mile Section (R → C) is not the current course of the river as it now flows 50 miles to the west within the meander belt (A). However from 4000-2000 years ago the river was in the east portion of the meander belt (See the course of the Mississipi river pictures below). In this case the journey from Nephi to the Waters of Mormon would be starting at Nephi, and traveling completely on the river (N → S → R → C → W) to the Waters of Mormon (W). The total distance from N → C is 250 miles and the distance from C → W is 56 miles so according to Application Rule AR9 and Application Rule AR10 in Section 3.4 Rules of Application, the travel time would be 250/(8*5) = 6.2 days + 56/(8*3) = 1.9 days which is 8.1 days total from N → C → W.

About the Travel Chart

The Travel Chart calculates plausible time and distance scenarios for both a water based journey and a land based journey for the way-point sections on the map. Using the google map distance ruler I have precise river and land distances available. The travel speeds are chosen according to Rules of Application AR8, AR9, and AR10 in Section 3.4.

In turns out that for the case of traveling between the Waters of Mormon (W) to the Land of Nephi (N) a water journey by ship appears more favorable to the time and distances involved. I have taken the overland highway route personally and consider it impractical to be done on foot or with animals. The hills are too steep, and the forest too dense. Also the people of Alma cannot afford to go all at once or to leave a trail since they are being searched for by King Noah. However land travel is also shown for consideration. I do believe that based on the text that travel from Helam to the Valley of Alma and then north to Zarahemla was along the river but by land.

Travel Chart						
Travel Mode	Way-Points	MPH	Miles	Hours	Hrs/day	Days
Water	N to V	5.0	22.8	4.6	8.0	0.6
Water	V to H	3.0	10.4	3.5	8.0	0.4
Water	R to C	5.0	217.0	43.4	8.0	5.4
Water	C to W	3.0	56.0	18.7	8.0	2.3
Water	H to C to W	4.4	273.00	61.67	8.0	7.7
Water	N to W	4.4	306.19	69.8	8.0	8.6
Travel Mode	Way-Points	MPH	Miles	Hours	Hrs/day	Days
Land	W to H	1.5	121.0	80.7	8.0	10.1
Land	H to V	1.0	10.4	10.4	8.0	1.3
Land	V to N	2.0	22.8	11.4	8.0	1.4
Land	N to W	1.5	154.2	102.8	8.0	12.8

Proposed travel route from the Waters of Mormon to Helam and Zarahemla

Mosiah 18
5 Now, there was in Mormon a fountain of pure water, and Alma resorted thither, there being near the water a thicket of small trees, where he did hide himself in the daytime from the searches of the king.
6 And it came to pass that as many as believed him went thither to hear his words.
7 And it came to pass after many days there were a goodly number gathered together at the place of Mormon, to hear the words of Alma. Yea, all were gathered together that believed on his word, to hear him. And he did teach them, and did preach unto them repentance, and redemption, and faith on the Lord.

> Note that it took "many days" to for the people to gather which indicates they did not arrive together in one body. This would be consistent with river travel. Also in verse 32 below it says King Noah "discovered a movement" of people leaving which implies it wasn't immediately obvious, as it would be if one large group left all together.

8 And it came to pass that he said unto them: Behold, here are the waters of Mormon (for thus were they called) and now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light ...
...
16 And after this manner he did baptize every one that went forth to the place of Mormon; and they were in number about two hundred and four souls; yea, and they were baptized in the waters of Mormon , and were filled with the grace of God.
17 And they were called the church of God, or the church of Christ, from that time forward. And it came to pass that whosoever was baptized by the power and authority of God was added to his church. ...
30 And now it came to pass that all this was done in Mormon, yea, by the waters of Mormon, in the forest that was near the waters of Mormon; yea, the place of Mormon, the waters of Mormon, the forest of Mormon, how beautiful are they to the eyes of them who there came to the knowledge of their Redeemer; yea, and how blessed are they, for they shall sing to his praise forever.
31 And these things were done in the borders of the land, that they might not come to the knowledge of the king.
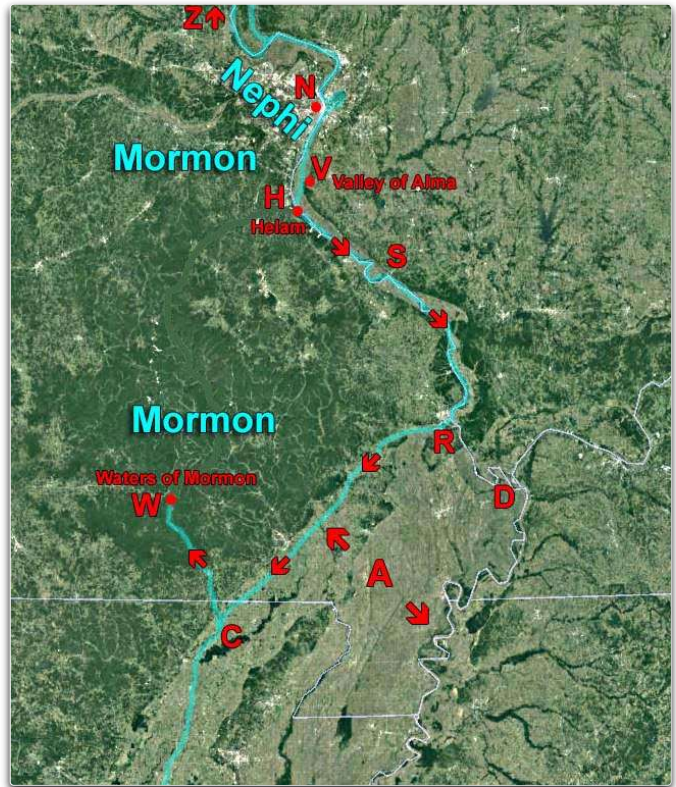32 But behold, it came to pass that the king, having discovered a movement among the people, sent his servants to watch them. Therefore on the day that they were assembling themselves together to hear the word of the Lord they were discovered unto the king.
33 And now the king said that Alma was stirring up the people to rebellion against him; therefore he sent his army to destroy them.
34 And it came to pass that Alma and the people of the Lord were apprised of the coming of the king's army; therefore they took their tents and their families and departed into the wilderness.
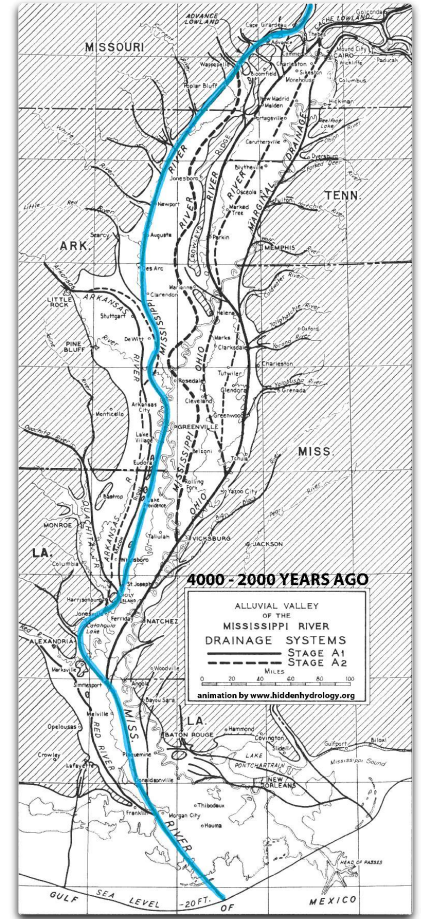35 And they were in number about four hundred and fifty souls.

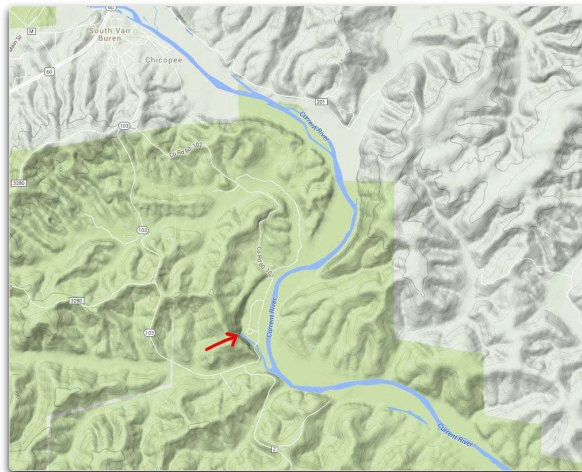Course changes in the lower Mississippi for the last 6000 years. 500 year increments.

The Waters of Mormon = Big Spring. There is a hardwood forest next to Big Spring. Big Spring is located along the Ozark National Scenic Riverway — a very beautiful place to visit. Big Spring itself produces so much water that it is a major tributary to the Current River.

Topography of Big Spring/Waters of Mormon, which joins the Current River flowing.
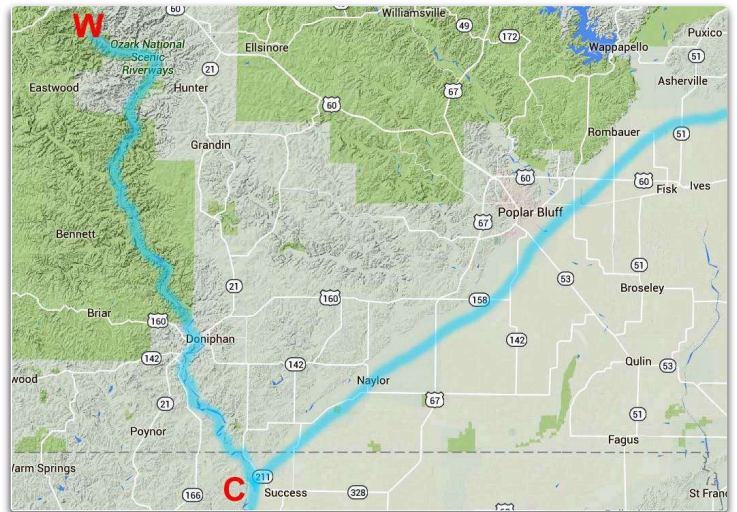
Where the old Sidon/Mississippi River would have met the Current River flowing out of the Ozark plateau. Today the Current River later joins the White River which then joins the Mississippi 200 miles further south.

⇩ 4.3.6 Alma Returns from the Land of Mormon

Section Revised: 27 February 2024

Mosiah 23
1 Now Alma, having been warned of the Lord that the armies of king Noah would come upon them, and having made it known to his people, therefore they gathered together their flocks, and took of their grain, and departed into the wilderness before the armies of king Noah.

The term "departed into the wilderness" means they followed the river route (see IR4 in Section 3.3 Rules of Interpretation). By land or by water the distance in days is about the same. However, the land route has very difficult terrain. Flocks, grain, and tents can be transported by water much easier than on land and we know there were only 450 people (Mosiah 18:35). It is easy to forget that the Nephites were technologically advanced. The Book of Mormon is very clear about that. Nephites had ships, (not just boats), writing, advanced metallurgy, buildings, machinery, education, and a representative system of government. They were a nation of vast territory and diversity and not just a tribe. In any case, whether by ship or by land, the trip to Helam comes out to 8 days depending on the route chosen.

2 And the Lord did strengthen them, that the people of king Noah could not overtake them to destroy them.
3 And they fled eight days' journey into the wilderness

  W→C→R→H by water (or, less likely, W→H by land).

4 And they came to a land, yea, even a very beautiful and pleasant land, a land of pure water.
5 And they pitched their tents, and began to till the ground, and began to build buildings; yea, they were industrious, and did labor exceedingly.
6 And the people were desirous that Alma should be their king, for he was beloved by his people.
...
19 And it came to pass that they began to prosper exceedingly in the land; and they called the land Helam.

The best candidate for Helam is the current "Twin Cities" of Festus and Crystal City. This area was chosen as the first location coming up river from Mississippi towards St Louis/Nephi that has water and land suitable for a city. There is room here for a small population. Today the Twin Cities has a total population of about 17,000 people.

Obviously the people of Alma wouldn't want to settle too close to Nephi for fear of being discovered. However, it happened that they were discovered anyway by the Lamanite army pursuing the people of Limhi. As seen in the topographical map, the Sidon/Mississippi used to swing inward to Crystal city, and this would have been very useful in ancient times.

Proposed travel route from the Waters of Mormon to Helam and Zarahemla

20 And it came to pass that they did multiply and prosper exceedingly in the land of Helam; and they built a city, which they called the city of Helam. ...
25 For behold, it came to pass that while they were in the land of Helam, yea, in the city of Helam, while tilling the land round about, behold an army of the Lamanites was in the borders of the land (5).
26 Now it came to pass that the brethren of Alma fled from their fields, and gathered themselves together in the city of Helam; and they were much frightened because of the appearance of the Lamanites.
27 But Alma went forth and stood among them, and exhorted them that they should not be frightened, but that they should remember the Lord their God and he would deliver them.
28 Therefore they hushed their fears, and began to cry unto the Lord that he would soften the hearts of the Lamanites, that they would spare them, and their wives, and their children.
29 And it came to pass that the Lord did soften the hearts of the Lamanites. And Alma and his brethren went forth and delivered themselves up into their hands; and the Lamanites took possession of the land of Helam (6).
30 Now the armies of the Lamanites, which had followed after the people of king Limhi, had been lost in the wilderness for many days (1,2,5).
31 And behold, they had found those priests of king Noah, in a place which they called Amulon; and they had begun to possess the land of Amulon and had begun to till the ground.
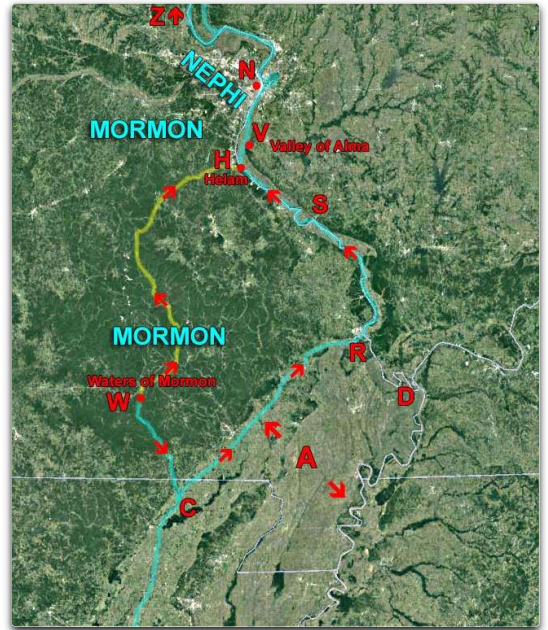32 Now the name of the leader of those priests was Amulon.
33 And it came to pass that Amulon did plead with the Lamanites; and he also sent forth their wives, who were the daughters of the Lamanites, to plead with their brethren, that they should not destroy their husbands.
34 And the Lamanites had compassion on Amulon and his brethren, and did not destroy them, because of their wives.
35 And Amulon and his brethren did join the Lamanites, and they were traveling in the wilderness (1,2,5) in search of the land of Nephi when they discovered (6) the land of Helam, which was possessed by Alma and his brethren.
36 And it came to pass that the Lamanites promised unto Alma and his brethren, that if they would show them the way which led to the land of Nephi (8) that they would grant unto them their lives and their liberty.

It is not indicated why these Lamanites would be lost and searching for a way to get back to Nephi. Since they just came from Nephi, all they really have to do is retrace their steps backwards along the wilderness river route to get home and that should not be too hard. One reasonable explanation is that their original route back is no longer feasible and, once again, if there is some flooding going on this would explain why. So they need another way back, an inland route (7) that does not following the river flood plains. So this could be the information that
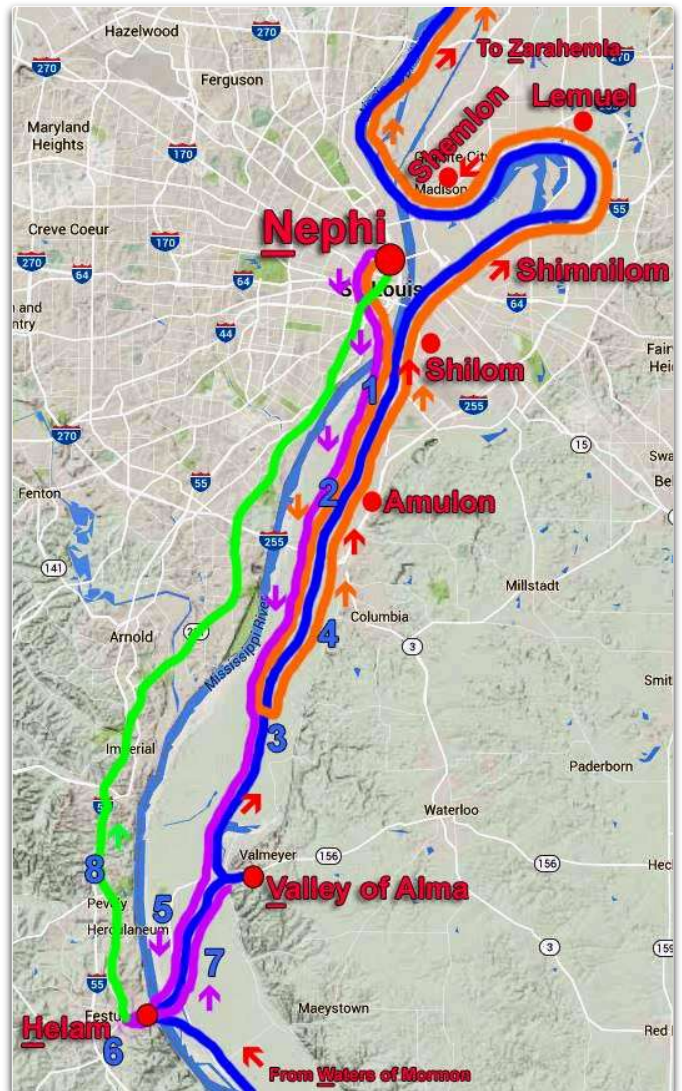
Alma gives to them. Alma and his people have been in Helam for some time by now and know their way around.

37 But after Alma had shown them the way that led to the land of Nephi (8) the Lamanites would not keep their promise; but they set guards round about the land of Helam (6), over Alma and his brethren.
38 And the remainder of them went to the land of Nephi (8) and a part of them returned to the land of Helam, and also brought with them the wives and the children of the guards who had been left in the land.
39 And the king of the Lamanites had granted unto Amulon that he should be a king and a ruler over his people, who were in the land of Helam; nevertheless he should have no power to do anything contrary to the will of the king of the Lamanites.

Mosiah 24
16 And it came to pass that so great was their faith and their patience that the voice of the Lord came unto them again, saying: Be of good comfort, for on the morrow I will deliver you out of bondage.
17 And he said unto Alma: Thou shalt go before this people, and I will go with thee and deliver this people out of bondage.
18 Now it came to pass that Alma and his people in the night-time gathered their flocks together, and also of their grain; yea, even all the night-time were they gathering the flocks together.
19 And in the morning the Lord caused a deep sleep to come upon the Lamanites, yea, and all their task-masters were in a profound sleep.
20 And Alma and his people departed into the wilderness (7); and when they had traveled all day they pitched their tents in a valley, and they called the valley Alma, because he led their way in the wilderness.
21 Yea, and in the valley of Alma they poured out their thanks to God because he had been merciful unto them, and eased their burdens, and had delivered them out of bondage; for they were in bondage, and none could deliver them except it were the Lord their God.
22 And they gave thanks to God, yea, all their men and all their women and all their children that could speak lifted their voices in the praises of their God.
23 And now the Lord said unto Alma: Haste thee and get thou and this people out of this land, for the Lamanites have awakened and do pursue thee (7); therefore get thee out of this land, and I will stop the Lamanites in this valley that they come no further in pursuit of this people.

To stop the Lamanites, a flood event seems the most likely scenario for this location. See verse 21.

24 And it came to pass that they departed out of the valley (V→north), and took their journey into the wilderness (3).
25 And after they had been in the wilderness twelve days they arrived in the land of Zarahemla and king Mosiah did also receive them with joy.

Proposed travel route from the Nephi to Zarahemla by King Limhi and his people. See orange path that goes south, then north. The purple path is the pursuit by the Lamanite army. The blue path represents the travel, by river, of the people of Alma which is also basically the proposed ancient course of the Mississippi. The green path shows the non-river wilderness return path to the city of Nephi that Alma shows to the Lamanite army.

The best candidate for the Valley of Alma is Valmeyer. Valmeyer was originally founded by a family of German immigrants named Meyer and Val-Meyer literally means "Valley of Meyer". The area has had a difficult time in modern history. It seems every time the Mississippi floods, that water comes rushing into Valmeyer. The following is from Wikipedia:

Valmeyer's history has been marked by the periodic flooding of the Mississippi River and efforts to control it, the town having been flooded in 1910, 1943, and 1944. In the 1940s and 1950s, the Army Corps of Engineers constructed a levee system to protect the village and surrounding area. This levee system successfully protected the area from flooding for almost 50 years, even as floods occurred upstream from Valmeyer, the most significant threat having come in 1973.

It was not until the Great Flood of 1993 that the levees protecting Valmeyer and its environs were damaged by floodwater causing a large gap to form, flooding the town. Though the village was largely destroyed, the flooding of the American Bottom floodplain relieved pressure upstream from Valmeyer, and very likely saved downtown St Louis from a major flood event. This was an intentional design element in the original levee plan, to use the sparsely populated agricultural areas surrounding Valmeyer to relieve threat against the more valuable real estate in the levee districts north of Valmeyer, including St Louis. Valmeyer's story was well documented in both the national and international media, most notably on public television's Nova program, as a front-page article in the New York Times, and in a feature article in Smithsonian in June 1996.

About the Travel Chart

The chart above calculates plausible time and distance scenarios for both a water based journey and a land based journey for the way-point sections on the map. Using the google map distance ruler I have precise river and land distances available. The travel speeds are chosen according to Rules of Application 8, 9, and 10 in Section 3.3.

In turns out that for the case of traveling between the Waters of Mormon (W) to the Land of Nephi (N) a water journey by ship appears more favorable to the time and distances involved. I have taken the overland highway route personally and consider it impractical to be done on foot or with animals. The hills are too steep, and the forest too dense. Also the people of Alma cannot afford to go all at once or to leave a trail since they are being searched for by King Noah. However land travel is also shown for consideration. I do believe that based on the text that travel from Helam to the Valley of Alma and then north to Zarahemla was along the river but by land.

W→C 5 mph (with the current) is fast if rowing alone but an easy average speed with sails. We also know from the narrative that they were fleeing from the army of King Noah, so there was motivation to move along fairly briskly.

C→R see Section 4.3.5 Alma and the Waters of Mormon regarding the ancient path of the Mississippi/Sidon. Through trial and error I discovered that a 20% additional undulation factor would be accurate for the Current River (when zooming down for absolute precision) so I applied the same 20% to the proposed ancient route of the Sidon/Mississippi because the ancient course is an average without undulation. This part of the river also has prevailing winds going north (from the Gulf).

R→H The final span is measured accurately with the google distance ruler. H was chosen as the as the land of Helam.

H→V This would appear to a partial days journey with perhaps extra time required to embark and debarked and time to have the prayer service where they gave thanks to God.

			Travel Chart			
Travel Mode	Way-Points	MPH	Miles	Hours	Hrs/day	Days
Water	N to V	5.0	22.8	4.6	8.0	0.6
Water	V to H	3.0	10.4	3.5	8.0	0.4
Water	R to C	5.0	217.0	43.4	8.0	5.4
Water	C to W	3.0	56.0	18.7	8.0	2.3
Water	H to C to W	4.4	273.00	61.67	8.0	7.7
Water	N to W	4.4	306.19	69.8	8.0	8.6
Travel Mode	Way-Points	MPH	Miles	Hours	Hrs/day	Days
Land	W to H	1.5	121.0	80.7	8.0	10.1
Land	H to V	1.0	10.4	10.4	8.0	1.3
Land	V to N	2.0	22.8	11.4	8.0	1.4
Land	N to W	1.5	154.2	102.8	8.0	12.8

⇩ 4.3.7 The People of King Limhi

Section Revised: 27 February 2024

Lost Expedition to Zarahemla Finds Jaredite Remains

King Limhi send out exploration party to search for Zarahemla. I surmise that when coming to the confluence of the Mississippi and Illinois rivers they took the wrong fork, the EastWilderness (Illinois River) route rather than the Sidon river (narrow strip if wilderness) route. Going right instead of left takes means they followed the Illinois river to Lake Michigan in the Chicago area where they found evidence of the destroyed Jaredite nation. Of course they may have traveled further north as well. The abridged record of the Jaredites mention several times about migration to a land south and that were also used as a game preserve. Traveling to the south lands via Lake Michigan means the Jaredites had outposts along both the east and west sides of Lake Michigan.

Mosiah 8
6 Now, as soon as Ammon had read the record, the king inquired of him to know if he could interpret languages, and Ammon told him that he could not.
7 And the king said unto him: Being grieved for the afflictions of my people, I caused that forty and three of my people should take a journey into the wilderness, that thereby they might find the land of Zarahemla, that we might appeal unto our brethren to deliver us out of bondage.
8 And they were lost in the wilderness for the space of many days, yet they were diligent, and found not the land of Zarahemla but returned to this land, having traveled in a land among many waters, having discovered a land which was covered with bones of men, and of beasts, and was also covered with ruins of buildings of every kind, having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel.
9 And for a testimony that the things that they had said are true they have brought twenty-four plates which are filled with engravings, and they are of pure gold.
10 And behold, also, they have brought breastplates, which are large, and they are of brass and of copper, and are perfectly sound.
11 And again, they have brought swords, the hilts thereof have perished, and the blades thereof were cankered with rust; and there is no one in the land that is able to interpret the language or the engravings that are on the plates. Therefore I said unto thee: Canst thou translate?
12 And I say unto thee again: Knowest thou of any one that can translate? For I am desirous that these records should be translated into our language; for, perhaps, they will give us a knowledge of a remnant of the people who have been destroyed, from whence these records came; or, perhaps, they will give us a knowledge of this very people who have been destroyed; and I am desirous to know the cause of their destruction.

Proposed travel route for Limhi's expedition to Zarahemla. Instead of turning left to the Mississippi, they go right and enter the Illinois river and thus end up at Lake Michigan or further. They find remains of the Jaredite destruction and return to King Limhi with artifacts found, including twenty four gold plates.

Mosiah 15
33 And the Lord spake unto Ether, and said unto him: Go forth. And he went forth, and beheld that the words of the Lord had all been fulfilled; and he finished his record; (and the hundredth part I have not written) and he hid them in a manner that the people of Limhi did find them.

King Limhi and his people depart for Zarahemla

Mosiah 22
11 And it came to pass that the people of king Limhi did depart by night into the wilderness with their flocks and their herds, and they went round about the land of Shilom (1) in the wilderness (2), and bent (3) their course towards the land of Zarahemla (4), being led by Ammon and his brethren.

Shilom is southeast of the city of Nephi but Zarahemla is north of Nephi, so they headed south and later "bent" their course to the north. Verse 16 indicates they were pursued by the Lamanites for two days. It appears they expected to be pursued and wanted to confuse the Lamanites as to their final destination. Thus, it appears that the course bending occured after two days travel at which point the pursuing Lamanite army lost their tracks.

12 And they had taken all their gold, and silver, and their precious things, which they could carry, and also their provisions with them, into the wilderness (1→2→3→4); and they pursued their journey.
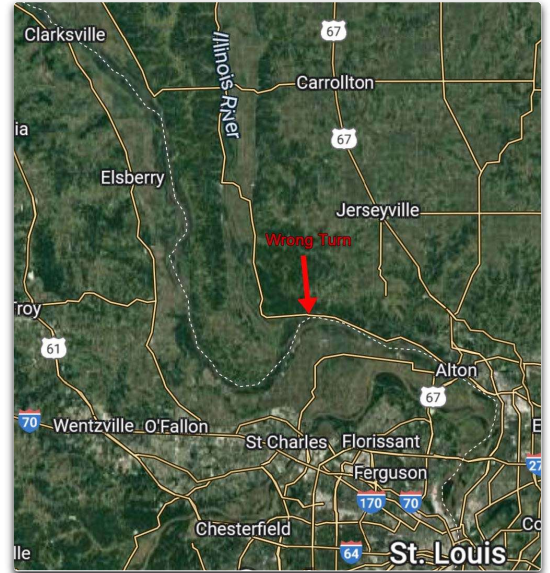
This indicates they are on foot. They must have had pack animals also in addition to flocks and herds, similar to what Mormon later described for animals the Jaredites had. Moroni is familiar with the animals named.

Ether 9
17 Having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things;
18 And also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kinds of animals which were useful for the food of man.
19 And they also had horses, and asses, and there were elephants and curelms and cumoms; all of which were useful unto man, and more especially the elephants and curelms and cumoms.

Proposed travel route from the Nephi to Zarahemla by King Limhi and his people. See orange path that goes south, then north. The purple path is the pursuit by the Lamanite army. The blue path represents the travel, by river, of the people of Alma which is also basically the proposed ancient course of the Mississippi. The green path shows the non-river wilderness return path to the city of Nephi that Alma shows to the Lamanite army.

Since the cureloms and cumoms are included together as a group with the elephants, it indicates a likely similarity of type and purpose, so that they are probably mammoths and mastodons. Also, the word elephant goes back to the Early Modern Engish whereas the words mammoth and mastodon were not invented until the early 1800's. See Section 5.3 Proboscidea, Equus, and Bovidae. See also Section 3.3 Rules of Interpretation.

> 13 And after being many days in the wilderness (4 →) they arrived in the land of Zarahemla, and joined Mosiah II's people, and became his subjects.
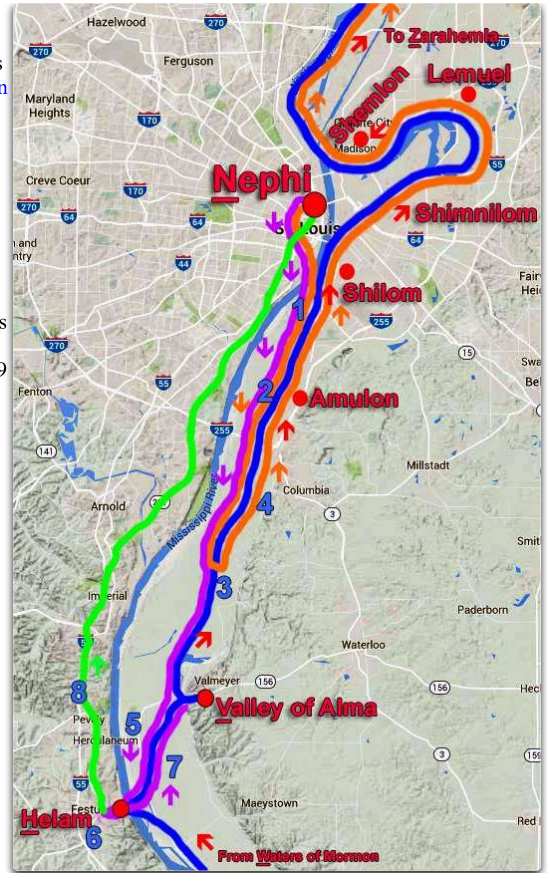
Since they bent their course at (3) which is almost to the Valley of Alma, the length of the journey from (3) would be around 12 days or less to reach Zarahemla, traveling by land. See the travel chart and also Application Rule 6 and 7 in Section 3.4 Rules of Application. On the map I show them crossing the Mississippi at the same time they bend their course to Zarahemla. It would be unrealistic to imagine them crossing today's Mississippi on foot. However we live in an era where the river is dammed, locked, and levee'd to make it significantly deeper, and also dredged to maintain a depth of at least 9 feet for river traffic. However, anciently the river was much shallower. It meandered more and changed course frequently. It would also split into two or more smaller rivers and then join back up again later. At the right point, back then, it could be crossed on foot. Rather than just doubling back to Zarahemla on the west side, it is much more logical to assume that they would want to cross to the east side to hide their tracks and also avoid encountering the pursuing Lamanites.

> 14 And it came to pass that Mosiah II received them with joy; and he also received their records, and also the records which had been found by the people of Limhi.
> 15 And now it came to pass when the Lamanites had found that the people of Limhi had departed out of the land by night, that they sent an army into the wilderness to pursue them (2) ;
> 16 And after they had pursued them two days (3), they could no longer follow their tracks (3); therefore they were lost in the wilderness (5).

This is the same Lamanite army that end up finding the people of Alma in the land of Helam, as noted in Alma 23:30, which ties the two narratives together both chronologically and geographically.

Travel Chart

Travel Mode	Way-Points	MPH	Miles	Hours	Hrs/day	Days
Water/Land	H to V	1.0*	10.39	10.39	10	1.04
Land	V to N	2.5	22.80	11.40	10	1.14
Land	N to Z	1.5	205.00	102.50	10	10.25
			*Extra time allowed embarkation/debarkation and both river and land travel.			

About the Travel Chart

The Travel Chart calculates plausible time and distance scenarios for the way-point sections on the map. Using the google map distance ruler I have precise river and land distances available. The travel speeds are chosen according to Rules of Application 6 and 7 in Section 3.4 Rules of Application. See also the Travel Charts in Section 4.3.5 Alma and the Waters of Mormon and 4.3.6.

Travel route distances to Zarahemla by King Limhi and his people.

⇩ 4.4 The Lands Near Zarahemla

⇩ 4.4.1 City of Zarahemla

Section Revised: 23 March 2024

A Revelation Forgotten; the Naming of Zarahemla
(Anonymous commentary on Doctrine & Covenants 125)

If one searches for the word Zarahemla in the Triple Combination Index, they will discover over 60 references. All of which are located in The Book of Mormon, save one.

In March 1841, the Lord gave a revelation, known as Section 125 of the Doctrine and Covenants, to the Prophet Joseph Smith which was very specific as to the name and location for a city. While the Lord previously named Adam-ondi-Ahman and the New Jerusalem as being in the state of Missouri, this revelation names a third city in America...in Iowa. The revelation goes as follows: "Let them build up a city unto my name upon the land opposite the city of Nauvoo, and let the name of Zarahemla be named upon it." It is important to note, the Lord did not call the city "New Zarahemla", just Zarahemla.

We wonder about the significance of this revelation which was given over 170 years ago. Let us seek to understand the naming of this land and this city more deeply.

This image is south of Montrose Iowa and is one of the berms on the highland borders of Zarahemla. The scrub trees and overgrowth obscure the berm but it is still plainly visible as shown by the orange arrows.

Zarahemla is used in the scriptures in four ways. 1) a land; 2) a city; 3) a people; and 4) the name of a king leader. The majority of the uses of the word Zarahemla referenced herein refer to "the land of Zarahemla" and "the city of Zarahemla." It was the name of the people of Zarahemla, and later the Nephite Capitol city for many hundreds of years before and after the coming of Christ to the Promised Land. The use of Zarahemla occurs only once in the Doctrine and Covenants.

Very early in Church History documents, the name Zarahemla was disassociated with the revelation. Writers of the histories of this period began to attribute the naming of Zarahemla to other persons who were contemporary with the Prophet Joseph or even to the Prophet himself rather than to the Lord. Perhaps it is time to shed new understanding on the fact that the Lord named the place of Zarahemla in 1841 by revelation.

During the Nauvoo period of Church history between 1839 and 1844, Joseph Smith had many dealings with Native American tribes of the area. He was also well acquainted with the Indigenous people of the Eastern United States. He had written in the early 1830's that: "the Book of Mormon is a record of the forefathers of our western tribes of Indians."[1] Even in the 1830's he had authorized special missions to the Native people of the area (Sections 30 and 32 of the Doctrine and Covenants).

Joseph escaped the Liberty Jail in Missouri on April 16, 1839 and crossed the Mississippi River into Illinois by April 22, 1839. Within days the Prophet again crossed the river back into Iowa for the purpose "of making locations for the Church."[2] We can draw upon three different historic accounts from the 1839-1841 era. Approximately eight weeks after his escape from jail, we read from the Joseph Smith Papers an entry as follows,

> 2 July 1839-Tuesday
> "Tuesday, Spent this day on the Iowa side of the [Mississippi] river. Forenoon went in company with Elders Rigdon and Smith, Bishops Whitney and Knights and other to visit a purchase lately made by bro Knights as a location for a town,
> Advised that a town be built there,"

Note however, the following entry from Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, V. 3:382.[3] "Spent the forenoon of this day on the Iowa side of the river. Went in company with Elders Rigdon, Smith, and Bishops Whitney and Knight, and others, to visit a purchase lately made by Bishop Knight as a location for a town, and advised that a town be built there, and called Zarahemla."

Thus we learn that the phrase "and called Zarahemla" was added to the narrative post 1841.

In the Manuscript History account of another early Church leader, Brigham Young, we find a reference as follows: "July 2 (1839). Brothers Joseph, Hyrum, and others came over the river to Montrose, and went out on the prairie and looked out the sight for a city for the Saints, which was called Zarahemla."

Significantly, however, the actual Brigham Young Journal in the possession of the Church History Library, and in the handwriting of Brigham Young, including brief notes in 1839 for only September and October, does not have a reference to Zarahemla. He does mention visits to Montrose and Quincy during this period.

This is a second instance where the phrase "which was called Zarahemla" was added to the narrative post 1841. We can view this journal and read the words penned by Brother Brigham Young in the archives of the Church History Department.

In addition, ready access to entries from two different Elias Smith Journals of 1839-1841[4] are located in the Church History Library. The first is a small 4x5 inch sheet of paper folded in half and forming a small booklet. He makes brief references in 1839 to October 12 and 19. He then makes entries for 1840. These include "April 6 conference in Nauvoo", "July 12 conference at Ambrosia. chosen Bishop of the branch of the Church in Iowa", and "July 18 ordained to that office." Brief August entries are the 9th, 16th, 23rd, and 30th. He then makes reference to "Sept 6th meeting in Nashville", "13th fyo" (word not decipherable), "14 Joseph Smith Senior died and buried 15th", and "16th, Des Moines steamer came up from Quincy".

The entries of this small record then skip forward to 1841 with three brief citations. "7 August Conference at Zarahemla. Don Carlos Smith died." "8th Buried." "16 Conference at Nauvoo." There are no further references for 1841 and the record ends.

The reference to the "7 August Conference at Zarahemla" entry seems to be misplaced. The actual journal citing events of 1839 and 1840, appeared to have been written in 1840. As we verify the death date of Don Carlos Smith (cited above), however we then realize that this event occurred in August 1841. The entries on the same page as the 1840 events were actually added to that page as events occurring in August 1841. This is an extremely important finding in this small Elias Smith journal. In addition to the small Elias Smith Journal, there is another and larger-sized journal that can be studied

Side view of the berm with an outline of a soldier for scale.
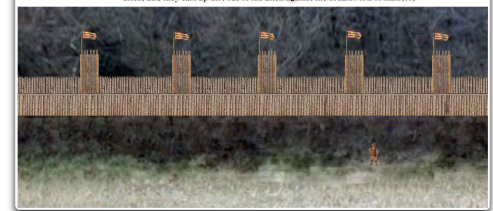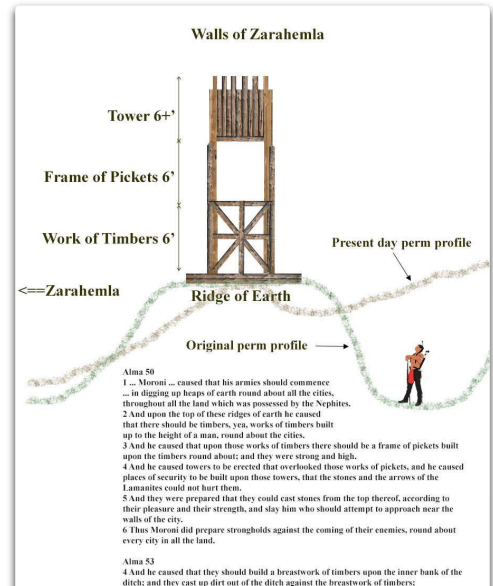
This side view of the wall structure is consistent with the description given in Alma 50:1-5.

Zarahemla: The Capital City and the Center of the Land

Helaman 1
24 And, supposing that their greatest strength was in the center of the land, therefore he did march forth, giving them no time to assemble themselves together save it were in small bodies; and in this manner they did fall upon them and cut them down to the earth.
25 But behold, this march of Coriantumr through the center of the land gave Moronihah great advantage over them, notwithstanding the greatness of the number of the Nephites who were slain.
26 For behold, Moronihah had supposed that the Lamanites durst not come into the center of the land, but that they would attack the cities round about in the borders as they had hitherto done; therefore Moronihah had caused that their strong armies should maintain those parts round about by the borders.
27 But behold, the Lamanites were not frightened according to his desire, but they had come into the center of the land, and had taken the capital city which was the

in the Church archives.

This other Elias Smith journal only consists of two 8x12 inch pieces of paper for the year 1841. In this version of his journal he makes a full page of entries for January. He then records entries for February at the bottom of the first page. On the second page he makes reference to more than a dozen days in February. At the end of the references in February 1841, and at the bottom of the same page, he made entries for March 1841, giving notations for 8 days. Among these 8 daily references are: "3rd Zarahemla surveyed about this time. Rained for the first time this spring or for two or three months." "16th First locations made in Zarahemla by the citizens of Ambrosia." These entries certify the revelation did indeed occur in 1841. It is interesting that Brother Smith says "about this time" because this allows for several days in early March in which the revelation could have occurred.

There are no further entries ascribed to this journal. The fact that this journal of 2 full pages illustrates a small block of time (January-March 16, 1841), helps to understand the skipping of approximately a year in the earlier and smaller account (cited above) of 1840-1841.

In a review of the website of Joseph Smith Papers History, Volume C-1, 1838-1856, beginning with 5 October 1839 and dealing with the Church and a stake in Iowa territory, not once is the location referred to as Zarahemla until March 1841.

On page 345 of the website version, we read the following: "20 March 1841, about this time, I received a revelation given in the city of Nauvoo, in answer to the following interrogatory…" Joseph then gives the entire content of Section 125. Every reference thereafter with respect to the location cited above in Iowa is referred to as Zarahemla, including the change of the name of the stake to Zarahemla at a conference of the Church by August 1841. The last reference to Zarahemla in these writings is to the stake being discontinued on 6 January 1842. This finding corresponds to the other three findings mentioned earlier herein.

Finally, we are able to read the John Smith Journals/Papers and the Hardcopy/Manuscript/ Typescript of that material. He was the stake president of the original Iowa Stake in 1839. Please note the following important information:

1. The typescript of the John Smith Journal is a record dating from January 1833 to 6 March 1840. Brother Smith began living in Iowa in the summer of 1839. He was called to preside over a branch of the Church which was later named the Iowa Stake in October 1839. At no time in this journal is the area or town or Church unit referred to as Zarahemla.
2. In the small 4 x 7 handwritten journal of John Smith, which includes entries from 1839 and concludes with 6 March 1840, there is no reference to Zarahemla.
3. In the badly damaged (a hole in the last several pages) handwritten journal of John Smith from 24 October 1838 to early March 1841, we find the following names: Nauvoo, Warsaw, Commerce, Iowa Territory, Nashville, Montrose, Ambrosia, Hawley settlement, Sugar Creek, Micham Branch, and a county seat. Zarahemla is not mentioned.
4. Zarahemla is mentioned on 6 March 1841 as follows: "Had an interview with Brother Ripley came over to inform me that Joseph said it was the will of the Lord the brethren in generally in Ambrosia should move in and about the city of Zarahemla with all convenient speed which the Saints are willing to do because it is the will of the Lord. The Lord help thy people to gather out of Babylon."

It is clear from Church History sources the use of the name Zarahemla is accurately associated with the March 1841 revelation in Section 125 of the Doctrine and Covenants from the Lord. This is an important piece of information provided by these early journal historians. Therefore, we have learned that previous references to Zarahemla (as cited above), which were pre-March 1841, were inserted by scribes and writers who were not the actual writers- Joseph Smith, Brigham Young, and Elias Smith - after the true date of the revelation.

The heading of Section 125 of the Doctrine and Covenants reads: "Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, March 1841, concerning the saints in the Territory of Iowa. HC 4: 311-312." Verse 3 states: "Let them build up a city unto my name upon the land opposite the city of Nauvoo, and let the name of Zarahemla be named upon it."

The first Stake in Iowa was named the Iowa Stake and organized on 5 October 1839. After the above referenced revelation, the Stake was renamed the Zarahemla Stake in August 1841 and then discontinued on 6 January 1842[5]. Since the dissolution of the Zarahemla Stake, the Revelation, and the importance of the city across from Nauvoo seems to fade from history. But should it have? Is there any relevance or reason to take another look at Zarahemla? Could it possibly be a hint at where the promised land truly is, and the covenants associated with the land?

The Lord only named three cities in the revelations of the Doctrine and Covenants. The New Jerusalem, Adam-ondi-Ahman, and Zarahemla. He revealed the ancient location of Adam-ondi-Ahman and the future location of the New Jerusalem in Missouri. In

city of Zarahemla, and were marching through the most capital parts of the land, slaying the people with a great slaughter, both men, women, and children, taking possession of many cities and of many strongholds.

RECOLLECTIONS OF THE EARLY SETTLEMENT OF LEE COUNTY, IOWA.

"To the Editor of the 'Annals of Iowa :'
"I received, some time ago, from Col. James C. Parrott, now postmaster at Keokuk, a very interesting letter, of which the following is a copy. It was not intended for publication; but I found that I could not well condense or abbreviate it. I therefore send it for publication entire in the 'Annals.'
"Yours respectfully,   EDWARD JOHNSTONE.
"Fort Madison, Iowa, June 1, 1868."

Hon. Edward Johnstone, Dear Sir: At your request I proceed to give you the following memoranda, incidents, &c., of the early settlement of Lee county, Iowa:

I came to the county in September, 1834, a member of Company "I," 1st U. S. Dragoons, and was garrisoned at Camp Des Moines—now known as Montrose. This post was commanded by Lt. Col. Stephen W. Kearney, and the command consisted of companies "B," "H," and "I," commanded respectively by Captains E. V. Sumner, Nathaniel Boone, and I. B. Brown. On our arrival the quarters for the troops were being erected by Lieut. Crossman, U. S. Quarter-Master, and were finished for occupancy about the 1st of October.

The only improvement on our arrival was a log house and a small field of corn ; Capt. Jas. W. White being the occupant. The Government purchased his claim, and the house was used as a hospital to the post.

There were many traces of a former settlement around the camp, the most prominent of which was the old orchard of apple-trees a short distance below. The orchard at that time contained some ten or fifteen trees in bearing condition. The fruit was very ordinary, being a common seedling. The Indians were in the habit of visiting the orchard, and gathering the fruit in its green state, so that none of it, to my knowledge, ever came to perfection. There were also some sage bushes growing in the prairie to the rear of the camp; and there were, also, remains of dirt, or adobe, chimneys visible in the same locality ; which goes to prove that a settlement had existed there at some former period.

There were numerous mounds in the vicinity of the camp, and there were many speculations and conjectures as to their origin. Some believed them to have been the fortifications of the Spaniards, while others thought they were the burial places of the Indians. The latter, I think, is correct; as I witnessed an Indian burial in one of them.

The troops remained at Camp Des Moines until the spring of 1837, when they were removed to Fort Leavenworth.

This entry into the Annals of Iowa is an early description of the Montrose area. It indicates mounds and ruins found. (Annals of Iowa, 1868, p179-180)

choosing to name Zarahemla, a city across the river from Nauvoo, is the Lord suggesting the location of the Book of Mormon city? If not, why wouldn't he have called it New Zarahemla in order to distinguish it from the ancient city, similar to Jerusalem, and New Jerusalem? The Lord has given us the revelation for His purposes. We must honor this revelation as we do any and all other revelations He has given in these last days and seek to know His will. We believe the day will come when truth will spring forth from the earth, and we will learn the purposes of the Lord regarding Zarahemla.

[1]Teachings of the Prophet Joseph Smith, 2002, p. 13).
[2]Joseph Smith Papers, Journals, V. 1, p. 336.
[3]Smith, Joseph, History of the Church of Jesus Christ of Latter-day Saints, V. 3:382.
[4]Smith, Elias, Journals 1839-1841.
[5]Joseph Smith Papers, Journals, Volume 2, page 426.

Commentary on Section 125
(by Jay Mackley)

The words of the Lord in Section 125 have not yet come to pass, but they surely will.

Moses 4:30
30 For as I, the Lord God, liveth, even so my words cannot return void, for as they go forth out of my mouth they must be fulfilled.

Doctrine & Covenants 1:30
38 What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

Doctrine & Covenants 125 (March 1 1841)
1 What is the will of the Lord concerning the saints in the Territory of Iowa?

> This question was posed to the Lord by Joseph Smith. British converts were coming in and starting to settle in Nauvoo and wherever else they could. There were concerns for their safety and exactly what to do with the incoming Saints.

2 Verily, thus saith the Lord, I say unto you, if those who call themselves by my name and are essaying to be my saints,

> That should be all of us.

if they will do my will and keep my commandments concerning them,

> This should be us too.

let them gather themselves together unto the places which I shall appoint unto them by my servant Joseph, and build up cities unto my name,

> More than one city is named in verses 3 and 4.

that they may be prepared for that which is in store for a time to come.

> Here the Lord is speaking of the future. I think it is our time.

3 Let them build up a city unto my name upon the land opposite the city of Nauvoo,

> It has not happened yet but this is where Moses 4:30 comes in. Directly across Nauvoo are lots owned by Heartland groups today. Just a small start.

and let the name of Zarahemla be named upon it.

> The angel Moroni specified the Hill of Cumorah but Adam-Ondi-Ahman, the New Jerusalem, and Zarahemla are the only three place names specified by the Lord himself. Therefore faithful latter-day saints honor the location as Zarahemla whether they believe it is the same as the Book of Mormon Zarahemla or not.

4 And let all those who come from the east, and the west, and the north, and the south,

> Early 1841 is when the British converts were arriving. They came in three ways: 1) via Quebec and the St Lawrence Seaway to the Great Lakes; 2) via the Erie Canal to the Great Lakes; and 3) up the Mississippi via New Orleans. The first two ways still required a land journey to get to Nauvoo. The New Orleans route required 19 more days on the Atlantic but then it was Mississippi river travel nearly all the way. The New Orleans route was the most popular for those who could get it. Interestingly the Saints came from the west when fleeing attack and persecution but that was concluded in 1839. There was no one coming from the west in 1841. Not until the reverse exodus which is happening in our day.

that have desires to dwell therein, take up their inheritance in the same,

> It is an open invitation. Not an edict.

as well as in the city of Nashville,

> There is a Nashville in eastern Iowa but it was founded about 1870 and is
> 139 miles north of Fort Madison. The Nashville being referred to in section
> 125 is what is now known as the unincorporated community of Galland,
> Iowa which is near the Mississippi River Road and about 3.5 miles south of
> Montrose.

or in the city of Nauvoo, and in all the stakes which I have appointed, saith the Lord.

> Nauvoo and other stakes were also approved as gathering places. There are
> currently 12 church units in the Nauvoo Stake, with two new wards
> including the Fort Madison Ward.

– Jay Mackley

Location of Zarahemla and "Nashville"

High Resolution LiDAR scan highlighting ancient earthworks
that may be remains of wall of Zarahemla foundations.
Increase magnification and look at the southern foothills.

⇓ 4.4.2 Amlicite War - Battle of Zarahemla

Section Revised: 27 February 2024

There are several battles in the Book of Mormon that give enough detail to reconstruct a battle map. The Nephite/Amlicite civil war battle is one of these and shows how understanding the location of the event can add so much to the narrative. As described in the Book of Mormon, there were two major Amlicite battles in two days.

Alma 2:12 - Alma 3:3
12 Therefore the people of the Nephites were aware of the intent of the Amlicites, and therefore they did prepare to meet them; yea, they did arm themselves with swords, and with cimeters, and with bows, and with arrows, and with stones, and with slings, and with all manner of weapons of war, of every kind.
13 And thus they were prepared to meet the Amlicites at the time of their coming. And there were appointed captains, and higher captains, and chief captains, according to their numbers.

The area (Z) is 25 square miles which includes the cities of Montrose and Fort Madison and the space in between. An estimate of the average mortality rate for the victor in ancient battles is 4.2% (See Rome at War, Farms, Families, and Death in the Middle Republic by Nathan Stewart Rosenstein). Since we have the exact death count for the first Amlicite battle, we can project some reasonable figures for the size of the army and the civilian population that supported it. The Nephite death count was 6,562 and with an estimate of 4.2% mortality that yields a total of 156,238 Nephite soldiers. A very reasonable civilian to soldier ratio is 5 to 1, which means a supporting population for the army of 781,190 for the greater Zarahemla area. Because of bias these figures will seem high to some and low to others but I think it best to just go with the this best estimate average for antiquity.

14 And it came to pass that Amlici did arm his men with all manner of weapons of war of every kind; and he also appointed rulers and leaders over his people, to lead them to war against their brethren.
15 And it came to pass that the Amlicites came up upon the hill Amnihu, which was east of the river Sidon, which ran by the land of Zarahemla, and there they began to make war with the Nephites.

See (Z) Zarahemla and (A) Amnihu.

The Nauvoo Temple currently occupies the highest spot on the east of Sidon and overlooks the river and Zarahemla. From the west side of the river Temple hill is clearly visible. This area fits the description of Amnihu. See (A). Here the Temple and the angel Moroni statue now face west towards Zarahemla instead of the usual east. My guess is that Alma would have set up battle lines a short distance east of the current temple site. For the Nephites the tactical situation is that they cannot retreat to the western lowlands because they would then be yielding the high ground to the enemy. They have got to hold their ground and then take the fight to the enemy.

16 Now Alma, he being the chief judge and the governor of the people of Nephi, therefore he went up with his people, yea, with his captains, and chief captains, yea, at the head of his armies, against the Amlicites to battle.

Amlicite Civil War battle map. Legend: Red=Lamanite army, Yellow=Amlicite army, White=Nephite army

Alma (the younger, son of Alma) is a prophet, priest, warrior, patriot, lover of liberty, and the first governor of a free republic. He is first chief judge in a newly established system of representative government of judges, set up by Mosiah II, their last king -- and this is the cause of the civil war conflict. Although everybody agreed to the new system before Mosiah II died, now only 5 years later Amlici and his followers think he should be king, despite losing of the vote of the people. Amlici is a monarchist.

Alma II (Alma the younger) is the hero of this story. The original American patriot fighting for freedom.

17 And they began to slay the Amlicites upon the hill east of Sidon. And the Amlicites did contend with the Nephites with great strength, insomuch that many of the Nephites did fall before the Amlicites.

This scripture tells us that the hill Amnihu is large enough and flat enough to support a battle between two large armies. When the Saints first arrived in Nauvoo, the land was uneven because of burial mounds. There are still some burial mounds remaining today. Some of the mounds have been recently restored after damage caused by looters from many years ago.

18 Nevertheless the Lord did strengthen the hand of the Nephites, that they slew the Amlicites with a great slaughter, that they began to flee before them.

No mention of superior numbers, lucky breaks, better generalship, or disadvantages of retreat. Just "The Lord did strengthen". That they prepared as well as possible is mentioned earlier in the account, but they knew that after all they could do, "The battle is the Lords". It's a recurrent theme in scripture that it is God who grants the victory.

19 And it came to pass that the Nephites did pursue the Amlicites all that day, and did slay them with much slaughter, insomuch that there were slain of the Amlicites twelve thousand five hundred thirty and two souls; and there were slain of the Nephites six thousand five hundred sixty and two souls.

The fatality numbers are significant and it's rare in the Book of Mormon to get these numbers.

The timid general retrenches, shores up supply lines, tends to the wounded, and doesn't pursue the defeated enemy. The problem with that is the enemy lives on to fight another day, rendering the victory almost meaningless. Alma is not that kind of general as he attempts to make the victory final. He did not succeed in total victory at the Battle of Amnihu but the great 2 to 1 ratio advantage in fatalities is likely the result of the vigorous pursuit.

20 And it came to pass that when Alma could pursue the Amlicites no longer he caused that his people should pitch their tents in the valley of Gideon, the valley being called after that Gideon who which was slain by the hand of Nehor with the sword; and in this valley the Nephites did pitch their tents for the night.

See (G). The account doesn't mention from which direction the Amlicites came from for the Battle of Amnihu. But it seems likely to me that they would retreat from the same direction they came, so I drew it that way on the map.
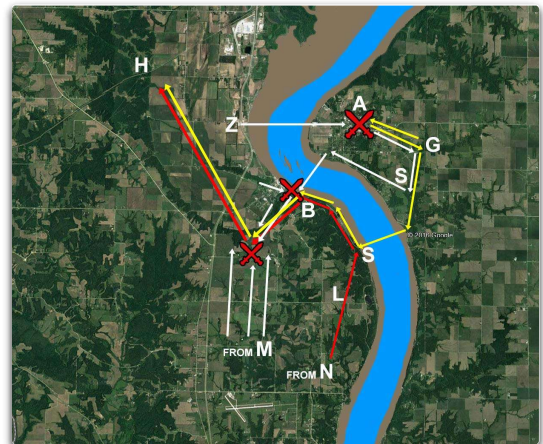
21 And Alma sent spies to follow the remnant of the Amlicites, that he might know of their plans and their plots, whereby he might guard himself against them, that he might preserve his people from being destroyed.
22 Now those whom which he had sent out to watch the camp of the Amlicites were called Zeram, and Amnor, and Manti, and Limher; these were they who went out with their men to watch the camp of the Amlicites.

See (S) on the west of Sidon. These spy scouts end up being major war heroes as their report literally saves the day. They are honored in the story by having their names specifically mentioned.

23 And it came to pass that on the morrow they returned into the camp of the Nephites in great haste, being greatly astonished, and struck with much fear, saying:
24 Behold, we followed the camp of the Amlicites, and to our great astonishment, in the land of Minon, above the land of Zarahemla, in the course of the land of Nephi, we saw a numerous host of the Lamanites; and behold, the Amlicites have joined them;

See (L). Note that the Land of Minon lies "in the course of the Land of Nephi" (see (N)), so it is south. I think it no coincidence that a Lamanite army just happens to be there at that moment. It had to be pre-planned. The Amlicites are both rebels and traitors.

25 And they are upon our brethren in that land; and they are fleeing before them with their flocks, and their wives, and their children, towards our city and except we make haste they obtain possession of our city, and our fathers, and our wives, and our children be slain.

See (M). The people in the Land of Minon are under attack and I imagine there must be at least some resistance. That's why I put a small battle icon in the Land of Minon.

26 And it came to pass that the people of Nephi took their tents, and departed out of the valley of Gideon towards their city, which was the city of Zarahemla.

See (S) on the east of Sidon. In the map I have Alma and his soldiers taking the shortest route back to Zarahemla.

27 And behold, as they were crossing the river Sidon, the Lamanites and the Amlicites, being as numerous almost, as it were, as the sands of the sea, came upon them to destroy them.

See (B). Sounds like the enemy got there first, at least by a little bit and that the initial fighting took place in the shallows of the Sidon/Mississippi which was shallow and fordable back then. Note that the Lamanites/Amlicites did not immediately head directly into the city of Zarahemla and overrun it. That's because Zarahemla was a fortified city with walls. (The Book of Mormon describes fortifications as consisting of earthen berms with a trench in front if it and topped with a wooden palisade on top of the berm (as described elsewhere in the Book of Mormon). See also Section 4.4.1 City of Zarahemla.

28 Nevertheless, the Nephites being strengthened by the hand of the Lord, having prayed mightily to him that he would deliver them out of the hands of their enemies, therefore the Lord did hear their cries, and did strengthen them, and the Lamanites and the Amlicites did fall before them.
29 And it came to pass that Alma fought with Amlici with the sword, face to face; and they did contend mightily, one with another.
30 And it came to pass that Alma, he being a man of God, being exercised with much faith, and he cried, saying: O Lord, have mercy and spare my life, that I may be an instrument in thy hands to save and protect this people.
31 Now when Alma had said these words he contended again with Amlici; and he was strengthened, insomuch that he slew Amlici with the sword.

There are many incidents throughout history of conflicts being decided by "single combat" or "judicial combat", either by the leaders fighting it out or by each side choosing a champion. David and Goliath comes to mind. Also Hector and Achilles. In this case it was by the leaders and it happened during the battle melee.

32 And he also contended with the king of the Lamanites; but the king of the Lamanites fled back from before Alma and sent his guards to contend with Alma.
33 But Alma, with his guards, contended with the guards of the king of the Lamanites until he slew and drove them back.

Apparently there was no prior understanding that Amlici's death would end the conflict, but psychologically it gives a boost and a rally point to the Nephites. It may have been the tipping point.

34 And thus he cleared the ground, or rather the bank, which was on the west of the river Sidon, throwing the bodies of the Lamanites which had been slain into the waters of Sidon, that thereby his people might have room to cross and contend with the Lamanites and the Amlicites on the west side of the river Sidon.

They actually had to toss bodies into the Sidon in order to get out of the water and continue the battle. It appears most likely this battle took place at about where the Des Moines Rapids began.

Views of the Hill Manti next to the River Mississippi (Sidon).

35 And it came to pass that when they had all crossed the river Sidon that the Lamanites and the Amlicites began to flee before them, notwithstanding they were so numerous that they could not be numbered.
36 And they fled before the Nephites towards the wilderness which was west and north, away beyond the borders of the land; and the Nephites did pursue them with their might, and did slay them.

Sounds like no quarter was given. It's interesting that the Amlicites and Lamanites did not flee back to the direction they came but looked for another escape route. There must have been some angry people from Minon looking for some vengeance. Also the Amlicites and Lamanites are probably taking a barrage of arrows and sling stones from the direction of Zarahemla as well. The Amlicites and Lamanites were met "on every hand".

37 Yea, they were met on every hand, and slain and driven, until they were scattered on the west, and on the north, until they had reached the wilderness, which was called Hermounts; and it was that part of the wilderness which was infested by wild and ravenous beasts

38 And it came to pass that many died in the wilderness of their wounds, and were devoured by those beasts and also the vultures of the air; and their bones have been found, and have been heaped up on the earth.

Alma 3:1 - Alma 3:3
1 And it came to pass that the Nephites who were not slain by the weapons of war, after having buried those who had been slain--now the number of the slain were not numbered, because of the greatness of their number--after they had finished burying their dead they all returned to their lands, and to their houses, and their wives, and their children.

So in the Battle of Sidon, the dead were in the land of Minon, out in the Sidon river and scattered on the west and north of the city of Zarahemla. Sounds much more chaotic than the Battle of Amnihu and therefore too difficult to get a body count this time around. Plus, at one point they're sending bodies down the Des Moines Rapids in the midst of battle just so they can get thru to continue the fight.

2 Now many women and children had been slain with the sword, and also many of their flocks and their herds; and also many of their fields of grain were destroyed, for they were trodden down by the hosts of men.
3 And now as many of the Lamanites and the Amlicites who had been slain upon the bank of the river Sidon were cast into the waters of Sidon; and behold their bones are in the depths of the sea, and they are many.

Modern historians say that the largest battle ever fought in North America was the three days at Gettysburg - but not according to the Book of Mormon. The two battles at Zarahemla each exceeded Gettysburg in battlefield fatalities by a significant margin. Out of 71,000 Confederate and 88,000 Union soldiers, total fatalities in three days at Gettysburg were 3,155 Union and 3,903 Confederate for 7,058 total. At Zarahemla for the first day alone total fatalities were 6,562 Nephite and 12,532 Lamanite for 19,094 total.

Considering what happened there, Zarahemla and Amnihu/Nauvoo can be considered sacred ground before the Saints arrived in Nauvoo. It is where freedom was defended in the promised land of America. 87 BC = year 5 of the Reign of the Judges, of the People of Nephi.

Alma 3:20 - Alma 3:25
20 Now it came to pass that not many days after the battle which was fought in the land of Zarahemla, by the Lamanites and the Amlicites, that there was another army of the Lamanites came in upon the people of Nephi, in the same place where the first army met the Amlicites.

Unfortunately the war is not over, and the Lamanites make another attempt. 2nd battle of Amnihu.

21 And it came to pass that there was an army sent to drive them out of their land.
22 Now Alma himself being afflicted with a wound did not go up to battle at this time against the Lamanites;
23 But he sent up a numerous army against them; and they went up and slew many of the Lamanites, and drove the remainder of them out of the borders of their land.

Nephites have "lands" and "cities". The city of Zarahemla is on the west side of Sidon but the hill Amnihu on the east of Sidon is in the borders of the land of Zarahemla. The river Sidon itself is the actual border.

24 And then they returned again and began to establish peace in the land, being troubled no more for a time with their enemies.
25 Now all these things were done, yea, all these wars and contentions were commenced and ended in the fifth year of the reign of the judges.

Only a one year war. Mercifully short but the First Battle of Zarahemla in the Amlicite War has more detailed information from the Book of Mormon narrative than any other conflict.

⇩ 4.4.3 Journeys of Alma II

Section Revised: 27 February 2024

Alma 4
20 And thus in the commencement of the ninth year of the reign of the judges over the people of Nephi, Alma delivered up the judgment-seat to Nephihah, and confined himself wholly to the high priesthood of the holy order of God, to the testimony of the word, according to the spirit of revelation and prophecy.

Alma 5
1 Now it came to pass that Alma began to deliver the word of God unto the people, first in the land of Zarahemla, and from thence throughout all the land.

Later we find out that certain events happen while Alma II is traveling to the city of Aaron and also when traveling to Manti. Aaron is on the far northeastern edge of Nephite lands and Manti is on the western side so it is apparent that we don't get a record of every place Alma II stopped at and that Mormon is very selective in this narrative. However, it also indicates that the phrase "throughout all the land" is not just hyperbole.

Alma 6
7 And now it came to pass that when Alma had made these regulations he departed from them, yea, from the church which was in the city of Zarahemla, and went over upon the east of the river Sidon, into the valley of Gideon (north of A), there having been a city built, which was called the city of Gideon, which was in the valley that was called Gideon, being called after the man who was slain by the hand of Nehor with the sword.
8 And Alma went and began to declare the word of God unto the church which was established in the valley of Gideon, ...

Since Alma II "went over upon the east of the River Sidon" to Gideon, the journey is likely by land (A) since Gideon is close by and the river route via the Des Moines rapids is not navigable.

Alma 8
1 And now it came to pass that Alma returned from the land of Gideon (A), after having taught the people of Gideon many things which cannot be written, having established the order of the church, according as he had before done in the land of Zarahemla, yea, he returned to his own house at Zarahemla to rest himself from the labors which he had performed.
3 And it came to pass in the commencement of the tenth year of the reign of the judges over the people of Nephi, that Alma departed from thence and took his journey (B) over into the land of Melek, on the west of the river Sidon, on the west by the borders of the wilderness.
4 And he began to teach the people in the land of Melek (C) according to the holy order of God, by which he had been called; and he began to teach the people throughout all the land of Melek.

5 And it came to pass that the people came to him throughout all the borders of the land which was by the wilderness side. And they were baptized throughout all the land;
6 So that when he had finished his work at Melek he departed thence, and traveled three days' journey (D) on the north of the land of Melek; and he came to a city which was called Ammonihah.
8 And it came to pass that when Alma had come to the city of Ammonihah he began to preach the word of God unto them.

From the city of Melek (as marked) to Ammonihah, via the river, is precisely 80.2 miles, which is 26.7 miles a day.

13 Now when the people had said this, and withstood all his words, and reviled him, and spit upon him, and caused that he should be cast out of their city, he departed thence and took his journey towards the city which was called Aaron (E).

The phrase "took his journey" is meaning Aaron is more than a day, maybe much more (see IR4 in Section 3.2 Rules of Interpretation). The city of Aaron is to the east past Jershon and off this map. In any case, Alma II did not get far before he is commanded to return to Ammonihah.

Figure 1: Missionary journeys of Alma II

14 And it came to pass that while he was journeying thither, being weighed down with sorrow, wading through much tribulation and anguish of soul, because of the wickedness of the people who were in the city of Ammonihah, it came to pass while Alma was thus weighed down with sorrow, behold an angel of the Lord appeared unto him, saying:
15 Blessed art thou, Alma; therefore, lift up thy head and rejoice, for thou hast great cause to rejoice; for thou hast been faithful in keeping the commandments of God from the time which thou receivedst thy first message from him. Behold, I am he that delivered it unto you.
16 And behold, I am sent to command thee that thou return to the city of Ammonihah (E), and preach again unto the people of the city ; yea, preach unto them. Yea, say unto them, except they repent the Lord God will destroy them.

Alma 15
1 And it came to pass that Alma and Amulek were commanded to depart out of that city ; and they departed, and came out even into the land of Sidom (F); and behold, there they found all the people who had departed out of the land of Ammonihah, who had been cast out and stoned, because they believed in the words of Alma.
2 And they related unto them all that had happened unto their wives and children, and also concerning themselves, and of their power of deliverance.
3 And also Zeezrom lay sick at Sidom, with a burning fever, which was caused by the great tribulations of his mind on account of his wickedness, for he supposed that Alma and Amulek were no more; and he supposed that they had been slain because of his iniquity.
...
13 I And Alma established a church in the land of Sidom, and consecrated priests and teachers in the land, to baptize unto the Lord whosoever were desirous to be baptized.
14 And it came to pass that they were many; for they did flock in from all the region round about Sidom, and were baptized.

There is no actual "city " of Sidom mentioned in the Book of Mormon but there is a place where Zeezrom and the refugees from Ammonihah gathered and where Alma established the Church. I have chosen to mark a plausible place for it on the map.

Alma 16
1 And it came to pass in the eleventh year of the reign of the judges over the people of Nephi, on the fifth day of the second month, there having been much peace in the land of Zarahemla, there having been no wars nor contentions for a certain number of years, even until the fifth day of the second month in the eleventh year, there was a cry of war heard throughout the land.
2 For behold, the armies of the Lamanites had come in upon the wilderness side (L), into the borders of the land, even into the city of Ammonihah, and began to slay the people and destroy the city.
3 And now it came to pass, before the Nephites could raise a sufficient army to drive them out of the land, they had destroyed the people who were in the city of Ammonihah, and also some around the borders of Noah, and taken others captive into the wilderness (W).
4 Now it came to pass that the Nephites were desirous to obtain those who had been carried away captive into the wilderness. ...
9 ...yea, every living soul of the Ammonihahites was destroyed, and also their great city, which they said God could not destroy, because of its greatness.
10 But behold, in one day it was left desolate; and the carcasses were mangled by dogs and wild beasts of the wilderness.

I placed Ammonihah north of Noah (instead of vice-versa) because Ammonihah is attacked first, is closer to Lamanite territory, and close to a wilderness area from where the attack came from. Note in this raid that the Lamanites were in and out quickly before the Nephites could mobilize, and that they "carried away" captives. Later we'll see (in Section 4.4) that they went 300+ miles up to and beyond Manti (near Minneapolis-St. Paul) before the Nephites could meet them in battle. All this is a strong indication of cavalry. The Book of Mormon has many incidental references to horses (Enos says "many horses"). Jaredites, Nephites and Lamanites all had them.

See Figure 3
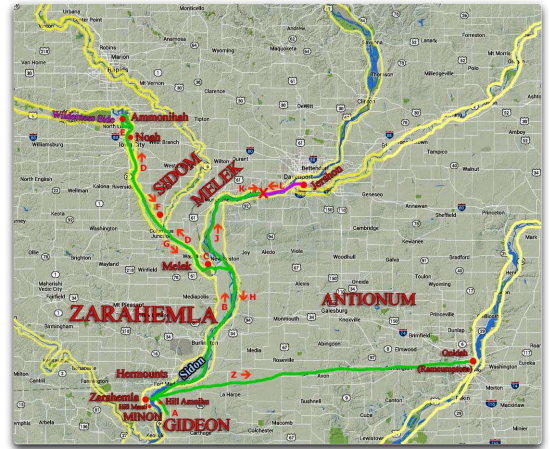
Figure 2: Ammonihah to the north and Noah to the south is the best fit to the Book of Mormon descriptions. The flatlands of Ammonihah are good for farming and settlement and yet not in a flood zone because the Iowa river runs through the hilly region on the east. Earlier in time, multiple small creeks snaked their way throughout the Ammonihah valley. Also there was no wide river or Coralville lake. That was created in modern times by the Coralville dam (D). When the Lamanites attacked Ammonihah they came from the "wilderness side" (F) where the Iowa river flows in the bottomlands. I postulate that Alma II leaves the river at point (A) and it's about a 1.5 mile walk to point (B) and then enters the city on the north side. When he returns to Ammonihah the second time, a logical route to enter on the "south of the city" is to disembark at point (C)and then follow Muddy Creek three miles to point (E).
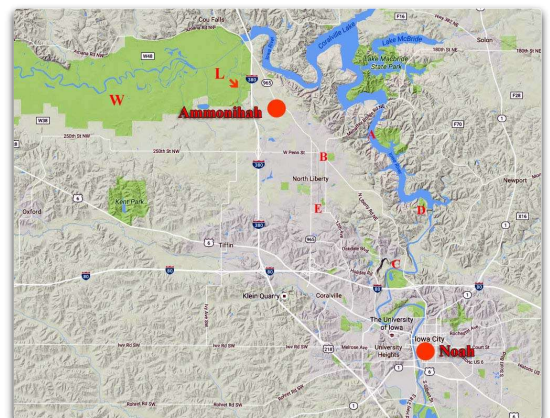
Alma 17

1 And now it came to pass that as Alma was journeying from the land of Gideon southward (A,B), away to the land of Manti (northward) (J,K), behold, to his astonishment, he met (X) with the sons of Mosiah journeying towards the land of Zarahemla (L).

The description of Alma's journey can be read in two ways: A) Alma is journeying south starting at the land of Gideon and headed to Manti (making Manti south of Gideon); or 2) Alma is starting his journey in Gideon, which is south, and then traveling to Manti (making Manti north of Gideon). I conclude that Manti is north because the head (origination) of the Sidon river is north, way north, because the head of the Sidon is upstream from Zarahemla. Alma 22:27 says "through the borders of Manti, by the head of the river Sidon" and Alma 43:22 says "took their journey round about in the wilderness, away by the head of the river Sidon, that they might come into the land of Manti". The head of a River is its place of origin, as the term is used elsewhere in the Book of Mormon. See 1 Nephi 8:14 ("And I looked to behold from whence it came; and I saw the head thereof a little way off").

1 Nephi 8

13 And as I cast my eyes round about, that perhaps I might discover my family also, I beheld a river of water; ...
14 And I looked to behold from whence it came; and I saw the head thereof a little way off; and at the head thereof I beheld your mother Sariah, and Sam, and Nephi;

Also, in the Book of Mormon, travelers never just travel in a direction but always travel to a place, and it is the place that has the cardinal direction – not the traveler. This is another strong reason why Manti is north of Zarahemla and accepting interpretation #2 above as the correct reading.

Putting Manti to the north, near the head of the Sidon, makes Manti a long journey, about 500 miles. However, to meet Lamanite missionaries going south to Zarahemla, they most likely would be coming from Jershon, where their converts have settled. So it could be anywhere between Gideon and Jershon. The spot I picked has a very narrow passage, where it would be less likely to miss seeing a traveler going the opposite direction.

Alma 17

2 Now these sons of Mosiah were with Alma at the time the angel first appeared unto him; therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God. ...

It is interesting to know that they had access to written scriptures. The Book of Mormon indicates that the Nephites used writing extensively and normally used an altered form of Hebrew when writing on non-metallic media.

4 And they had been teaching the word of God for the space of fourteen years among the Lamanites, having had much success in bringing many to the knowledge of the truth; ...
6 Now these were their journeyings: Having taken leave of their father, Mosiah, in the first year of the judges; having refused the kingdom which their father was desirous to confer upon them, and also this was the minds of the people;
7 Nevertheless they departed out of the land of Zarahemla, and took their swords, and their spears, and their bows, and their arrows, and their slings; and this they did that they might provide food for themselves while in the wilderness.
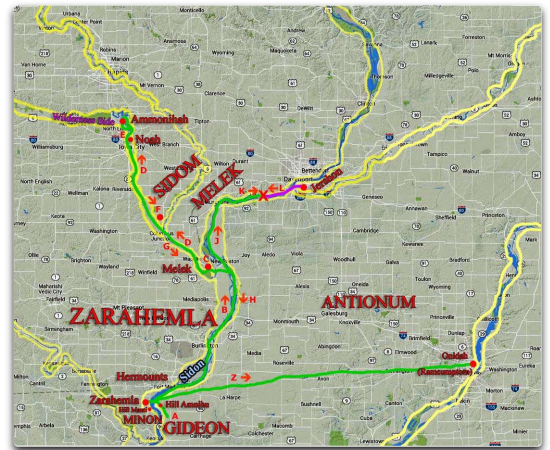
Figure 3:Missionary journeys of Alma II (repeated)

Again, this shows that "wilderness" areas are for traveling and for sustenance -- in other words, in or next to river bottomland areas.

Alma 16

3 Now the Zoramites had gathered themselves together in a land which they called Antionum, which was east of the land of Zarahemla, which lay nearly bordering upon the seashore, which was south of the land of Jershon, which also bordered upon the wilderness south, which wilderness was full of the Lamanites.
4 Now the Nephites greatly feared that the Zoramites would enter into a correspondence with the Lamanites, and that it would be the means of great loss on the part of the Nephites.

The Zoramites are not on a natural river route connecting to the rest of the Nephites. They have to be reached via overland travel and so are relatively isolated.

5 And now, as the preaching of the word had a great tendency to lead the people to do that which was just--yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them--therefore Alma thought it was expedient that they should try the virtue of the word of God.
6 Therefore he took Ammon, and Aaron, and Omner (Z); and Himni he did leave in the church in Zarahemla; but the former three he took with him, and also Amulek and Zeezrom, who were at Melek; and he also took two of his sons. ...

So now they are a party of 8 traveling overland. Obviously the best way would be to go mounted. The journey is about 120 miles or so on horseback and would take probably take 7-9 days to make it to where I have placed Rameuptom on the map, in present day Peoria, Illinois.

12 Now, when they had come into the land (Z), behold, to their astonishment they found that the Zoramites had built synagogues, and that they did gather themselves together on one day of the week, which day they did call the day of the Lord; and they did worship after a manner which Alma and his brethren had never beheld;

⇩ 4.4.4 The People of Ammon - Migrations

Section Revised: 27 February 2024

Alma 27

22 And it came to pass that the voice of the people came, saying: Behold, we will give up the land of Jershon, which is on the east by the sea (E), which joins the land Bountiful (B), which is on the south of the land Bountiful (S); and this land Jershon is the land which we will give unto our brethren for an inheritance.

Migrations of the people of Ammon (A) and those cast out (C) by the Zoramites (Z)

23 And behold, we will set our armies between the land Jershon and the land Nephi (Zarahemla to Jershon), that we may protect our brethren in the land Jershon; and this we do for our brethren, on account of their fear to take up arms against their brethren lest they should commit sin; and this their great fear came because of their sore repentance which they had, on account of their many murders and their awful wickedness.

24 And now behold, this will we do unto our brethren, that they may inherit the land Jershon; and we will guard them from their enemies with our armies, on condition that they will give us a portion of their substance to assist us that we may maintain our armies.

26 And it came to pass that it did cause great joy among them. And they went down into the land of Jershon (A), and took possession of the land of Jershon (A); and they were called by the Nephites the people of Ammon; therefore they were distinguished by that name ever after.

Alma 35

6 And it came to pass that after they had found out the minds of all the people, those who were in favor of the words which had been spoken by Alma and his brethren were cast out of the land; and they were many; and they came over (C) also into the land of Jershon.

7 And it came to pass that Alma and his brethren did minister unto them.

8 Now the people of the Zoramites (Z) were angry with the people of Ammon who were in Jershon, and the chief ruler of the Zoramites, being a very wicked man, sent over unto the people of Ammon desiring them that they should cast out of their land all those who came over from them into their land.

9 And he breathed out many threatenings against them. And now the people of Ammon did not fear their words; therefore they did not cast them out, but they did receive all the poor of the Zoramites that came over (C) unto them; and they did nourish them, and did clothem, and did give unto them lands for their inheritance; and they did administer unto them according to their wants.

10 Now this did stir up the Zoramites to anger against the people of Ammon, and they began to mix with the Lamanites and to stir them up also to anger against them.

11 And thus the Zoramites and the Lamanites began to make preparations for war against the people of Ammon, and also against the Nephites.

13 And the people of Ammon departed out of the land of Jershon, and came over into the land of Melek (M), and gave place in the land of Jershon for the armies of the Nephites, that they might contend with the armies of the Lamanites and the armies of the Zoramites; and thus commenced a war betwixt the Lamanites and the Nephites, in the eighteenth year of the reign of the judges; and an account shall be given of their wars hereafter.

Alma 47

29 Now when the servants of the king saw an army pursuing after them, they were frightened again, and fled into the wilderness, and came over into the land of Zarahemla (N) and joined the people of Ammon (A).

Alma 53

10 And now behold, I have somewhat to say concerning the people of Ammon, who, in the beginning, were Lamanites; but by Ammon and his brethren, or rather by the power and word of God, they had been converted unto the Lord; and they had been brought down into the land of Zarahemla (N), and had ever since been protected by the Nephites.

11 And because of their oath they had been kept from taking up arms against their brethren; for they had taken an oath that they never would shed blood more; and according to their oath they would have perished; yea, they would have suffered themselves to have fallen into the hands of their brethren, had it not been for the pity and the exceeding love which Ammon and his brethren had had for them.

12 And for this cause they were brought down into the land of Zarahemla (N); and they ever had been protected by the Nephites.

Alma 62

14 And it came to pass that Moroni and Pahoran, leaving a large body of men in the land of Zarahemla, took their march with a large body of men towards the land of Nephihah, being determined to overthrow the Lamanites in that city.

15 And it came to pass that as they were marching towards the land, they took a large body of men of the Lamanites, and slew many of them, and took their provisions and their weapons of war.

16 And it came to pass after they had taken them, they caused them to enter into a covenant that they would no more take up their weapons of war against the Nephites.

17 And when they had entered into this covenant they sent them to dwell with the people of Ammon (A), and they were in number about four thousand who had not been slain.

Helaman 3:10

10 And it came to pass as timber was exceedingly scarce in the land northward, they did send forth much by the way of shipping.

11 And thus they did enable the people in the land northward that they might build many cities, both of wood and of cement.

12 And it came to pass that there were many of the people of Ammon, who were Lamanites by birth, did also go forth into this land (Bountiful and Desolation).
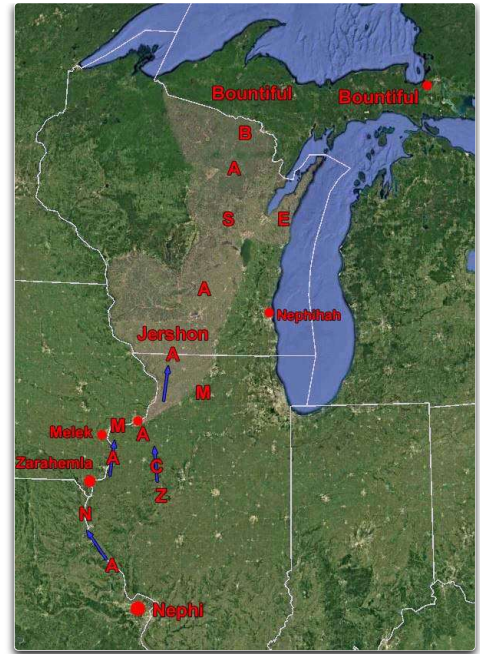
⇩ 4.4.5 Zoramite War - Battle of Jershon

Section Revised: 27 February 2024

Alma 28

1 And now it came to pass that after the people of Ammon were established in the land of Jershon (A), and a church also established in the land of Jershon (A), and the armies of the Nephites (N) were set round about the land of Jershon, yea, in all the borders round about the land of Zarahemla (N); behold the armies of the Lamanites (L) had followed their brethren into the wilderness (W). (See narrow strip of wilderness, NarrowStrip in Section 3.5)

2 And thus there was a tremendous battle (B); yea, even such an one as never had been known among all the people in the land from the time Lehi left Jerusalem; yea, and tens of thousands of the Lamanites were slain and scattered abroad.

3 Yea, and also there was a tremendous slaughter among the people of Nephi; nevertheless, the Lamanites were driven and scattered, and the people of Nephi returned again to their land.

4 And now this was a time that there was a great mourning and lamentation heard throughout all the land, among all the people of Nephi--

5 Yea, the cry of widows mourning for their husbands, and also of fathers mourning for their sons, and the daughter for the brother, yea, the brother for the father; and thus the cry of mourning was heard among all of them, mourning for their kindred who had been slain.

6 And now surely this was a sorrowful day; yea, a time of solemnity, and a time of much fasting and prayer.

7 And thus endeth the fifteenth year of the reign of the judges over the people of Nephi;

8 And this is the account of Ammon and his brethren, their journeyings in the land of Nephi (south of W), their sufferings in the land, their

sorrows, and their afflictions, and their incomprehensible joy, and the reception and safety of the brethren in the land of Jershon (A). And now may the Lord, the Redeemer of all men, bless their souls forever.

Battle for Ammonites in Jershon

⇩ 4.4.6 War of Amalickiah - Victory in the Wilderness

Section Revised: 27 February 2024

Alma 46

11 And now it came to pass that when Moroni, who was the chief commander of the armies of the Nephites, had heard of these dissensions, he was angry with Amalickiah.

12 And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it--In memory of our God, our religion, and freedom, and our peace, our wives, and our children--and he fastened it upon the end of a pole.

13 And he fastened on his head-plate, and his breastplate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat, (and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land.

Examples of Nephite armor have been found in mounds and tombs. It has a unique style. This example shows the breastplate with rope cinch holes that secure it to the body. The head-plate goes from the forehead to the back of the head and is held together with leather. The decorated side pieces protect the side of the head and cheekbones. The tomb photo shows a head-plate at the top and breastplate to the bottom left.

Alma 46

16 And therefore, at this time, Moroni prayed that the cause of the Christians, and the freedom of the land might be favored.

17 And it came to pass that when he had poured out his soul to God, he named all the land which was south of the land Desolation, yea, and in fine, all the land, both on the north and on the south--A chosen land, and the land of liberty.

18 And he said: Surely God shall not suffer that we, who are despised because we take upon us the name of Christ, shall be trodden down and destroyed, until we bring it upon us by our own transgressions.

19 And when Moroni had said these words, he went forth among the people, waving the rent part of his garment in the air, that all might see the writing which he had written upon the rent part, and crying with a loud voice, saying:

20 Behold, whosoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them.

21 And it came to pass that when Moroni had proclaimed these words, behold, the people came running together with their armor girded about their loins, rending their garments in token, or as a covenant, that they would not forsake the Lord their God; or, in other words, if they should transgress the commandments of God, or fall into transgression, and be ashamed to take upon them the name of Christ, the Lord should rend them even as they had rent their garments.

22 Now this was the covenant which they made, and they cast their garments at the feet of Moroni, saying: We covenant with our God, that we shall be destroyed, even as our brethren in the land northward, if we shall fall into transgression; yea, he may cast us at the feet of our enemies, even as we have cast our garments at thy feet to be trodden under foot, if we shall fall into transgression.

28 And now it came to pass that when Moroni had said these words he went forth, and also sent forth in all the parts of the land where there were dissensions, and gathered together all the people who were desirous to maintain their liberty, to stand against Amalickiah and those who had dissented, who were called Amalickiahites.

29 And it came to pass that when Amalickiah saw that the people of Moroni were more numerous than the Amalickia hites--and he also saw that his people were doubtful concerning the justice of the cause in which they had undertaken--therefore, fearing that he should not gain the point, he took those of his people who would and departed into the land of Nephi.

30 Now Moroni thought it was not expedient that the Lamanites should have any more strength; therefore he thought to cut off (C) the people of Amalickiah, or to take them and bring them back, and put Amalickiah to death; yea, for he knew that he would stir up the Lamanites to anger against them, and cause them to come to battle against them; and this he knew that Amalickiah would do that he might obtain his purposes.

31 Therefore Moroni thought it was expedient that he should take his armies, who had gathered themselves together, and armed themselves,

Moroni's intercept of the armies of Amalickiah

and entered into a covenant to keep the peace--and it came to pass that he took his army and marched out with his tents into the wilderness, to cut off the course of Amalickiah (C) in the wilderness.

32 And it came to pass that he did according to his desires, and marched forth into the wilderness, and headed (C) the armies of Amalickiah.

33 And it came to pass that Amalickiah fled (F) with a small number of his men, and the remainder were delivered up into the hands of Moroni and were taken back into the land of Zarahemla.

34 Now, Moroni being a man who was appointed by the chief judges and the voice of the people, therefore he had power according to his will with the armies of the Nephites, to establish and to exercise authority over them.

35 And it came to pass that whomsoever of the Amalickiahites that would not enter into a covenant to support the cause of freedom, that they might maintain a free government, he caused to be put to death; and there were but few who denied the covenant of freedom.

36 And it came to pass also, that he caused the title of liberty to be hoisted upon every tower which was in all the land, which was possessed by the Nephites; and thus Moroni planted the standard of liberty among the Nephites.

Alma 46

1 Now we will return in our record to Amalickiah and those who had fled with him into the wilderness (F); for, behold, he had taken those who went with him, and went up in the land of Nephi among the Lamanites, and did stir up the Lamanites to anger against the people of Nephi, insomuch that the king of the Lamanites sent a proclamation throughout all his land, among all his people, that they should gather themselves together again to go to battle against the Nephites.

⇩ 4.4.7 War of Amalickiah - Battle of Noah

Section Revised: 27 February 2024

Alma 49

1 And now it came to pass in the eleventh month of the nineteenth year, on the tenth day of the month, the armies of the Lamanites were seen approaching (L) towards the land of Ammonihah.

2 And behold, the city had been rebuilt, and Moroni had stationed an army by the borders of the city, and they had cast up dirt round about to shield them from the arrows and the stones of the Lamanites; for behold, they fought with stones and with arrows.

3 Behold, I said that the city of Ammonihah had been rebuilt. I say unto you, yea, that it was in part rebuilt; and because the Lamanites had destroyed it once because of the iniquity of the people, they supposed that it would again become an easy prey for them.

4 But behold, how great was their disappointment; for behold, the Nephites had dug up a ridge of earth round about them, which was so high that the Lamanites could not cast their stones and their arrows at them that they might take effect, neither could they come upon them save it was by their place of entrance.

5 Now at this time the chief captains of the Lamanites (L) were astonished exceedingly, because of the wisdom of the Nephites in preparing their places of security.

6 Now the leaders of the Lamanites had supposed, because of the greatness of their numbers, yea, they supposed that they should be privileged to come upon them as they had hitherto done; yea, and they had also prepared themselves with shields, and with breastplates; and they had also prepared themselves with garments of skins, yea, very thick garments to cover their nakedness.

7 And being thus prepared they supposed that they should easily overpower and subject their brethren to the yoke of bondage, or slay and massacre them according to their pleasure.

8 But behold, to their uttermost astonishment, they were prepared for them, in a manner which never had been known among the children of Lehi. Now they were prepared for the Lamanites, to battle after the manner of the instructions of Moroni.

9 And it came to pass that the Lamanites, or the Amalickiahites, were exceedingly astonished at their manner of preparation for war.
...
12 Therefore they retreated into the wilderness, and took their camp and marched towards the land of Noah, supposing that to be the next best place for them to come against the Nephites.

13 For they knew not that Moroni had fortified, or had built forts of security, for every city in all the land round about; therefore, they marched forward to the land of Noah with a firm determination; yea, their chief captains came forward and took an oath that they would destroy the people of that city.

14 But behold, to their astonishment, the city of Noah, which had hitherto been a weak place, had now, by the means of Moroni, become strong, yea, even to exceed the strength of the city Ammonihah.

See the light blue line at the top for the path of the Lamanite army. First to Ammonihah and then on to Noah. The other cities and lands are included for context. The tenth day of the eleventh month of the nineteenth year is 10 Adar, 3688 on the Hebrew calendar, 10 Adar 19 on the Nephite calendar and 17 February 82 BC on the Gregorian calendar.

⇩ 4.4.8 War of Amalickiah - East Wilderness Campaign

Section Revised: 27 February 2024

Alma 50

7 And it came to pass that Moroni caused that his armies should go forth into the east wilderness (E); yea, and they went forth and drove all the Lamanites who were in the east wilderness (E) into their own lands, which were south of the land of Zarahemla (S).

8 And the land of Nephi did run in a straight course from the east sea to the west (SC).

9 And it came to pass that when Moroni had driven all the Lamanites out of the east wilderness, (E) which was north of the lands of their own possessions (S), he caused that the inhabitants who were in the land of Zarahemla and in the land round about should go forth into the east wilderness (E), even to the borders by the seashore (M), and possess the land.

10 And he also placed armies on the south (SC), in the borders of their possessions (SC), and caused them to erect fortifications that they might secure their armies and their people from the hands of their enemies.

11 And thus he cut off all the strongholds of the Lamanites in the east wilderness (E), yea, and also on the west (D), fortifying the line between the Nephites and the Lamanites, between the land of Zarahemla and the land of Nephi (D,C,SC), from the

The lay of the land for Moroni's strategy of defense.

west sea (W), running by the head of the river Sidon (HS)--the Nephites possessing all the land northward (LN), yea, even all the land which was northward (NB) of the land Bountiful (B), according to their pleasure.

12 Thus Moroni, with his armies, which did increase daily because of the assurance of protection which his works did bring forth unto them, did seek to cut off the strength and the power of the Lamanites from off the lands of their possessions, that they should have no power upon the lands of their possession.

13 And it came to pass that the Nephites began the foundation of a city, and they called the name of the city Moroni (M); and it was by the east sea; and it was on the south by the line of the possessions of the Lamanites (SC).

14 And they also began a foundation for a city between the city of Moroni (M) and the city of Aaron (A), joining the borders of Aaron (A) and Moroni (M); and they called the name of the city, or the land, Nephihah (N).

15 And they also began in that same year to build many cities on the north, one in a particular manner which they called Lehi (L), which was in the north by the borders of the seashore.

The east wilderness border (E) (or Illinois river bottom-lands), is the river highway, rendezvous points, and jumping off spots for Lamanite invasions. Normally, natural boundaries, especially rivers, separate the lands, but in this case we get a new official straight line boundary south of the Illinois river (SC). Apparently Moroni wanted the Lamanites to stay away from the Illinois river wilderness areas.

Looking at the map and considering The Battle of Jershon (see Section 4.4.5 Zoramite War - Battle of Jershon), it is easy to see why Moroni initiated a new border (SC) south of the east wilderness (Illinois river). Of course, they need to shore up their east flank, to protect the northern lands and maintain good access to East Sea. The city Moroni (M) is in the area of modern day Chicago.

Mormon started with just an East Wilderness explanation but expanded on it to give us a more complete picture of the strategic military situation. Very nice. See also, Section 4.2 Mormon's Dissertation on Book Of Mormon Lands. Mormon is the commander of the Nephite armies so geography, strategy, innovation and troop placement are important subjects to him. Much later, Mormon admired "Captain" Moroni enough to name his son after him.
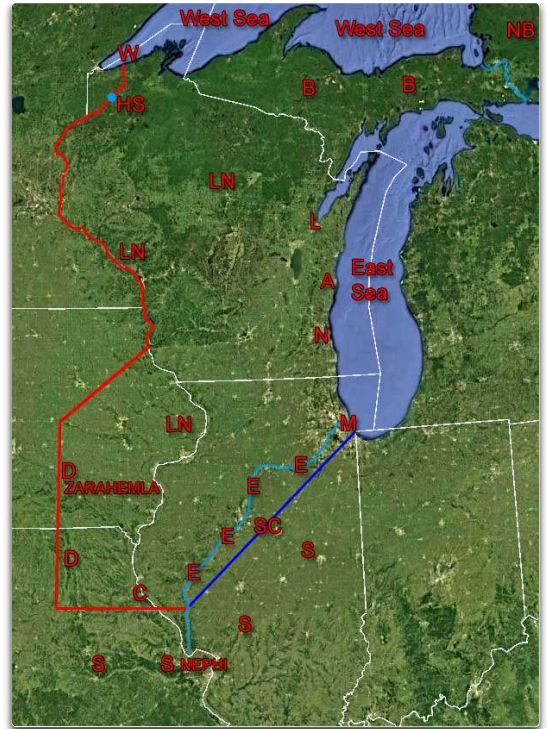
⇩ 4.4.9 Rebellion of King-Men

Section Revised: 27 February 2024

Alma 62
1 And now it came to pass that when Moroni had received this epistle his heart did take courage, and was filled with exceedingly great joy because of the faithfulness of Pahoran, that he was not also a traitor to the freedom and cause of his country.

2 But he did also mourn exceedingly because of the iniquity of those who had driven Pahoran from the judgment-seat, yea, in fine because of those who had rebelled against their country and also their God.

3 And it came to pass that Moroni took a small number of men, according to the desire of Pahoran, and gave Lehi and Teancum command over the remainder of his army, and took his march towards the land of Gideon (B-M-E-PH-P-G).

4 And he did raise the standard of liberty in whatsoever place he did enter, and gained whatsoever force he could in all his march towards the land of Gideon (B-M-E-PH-P-G).
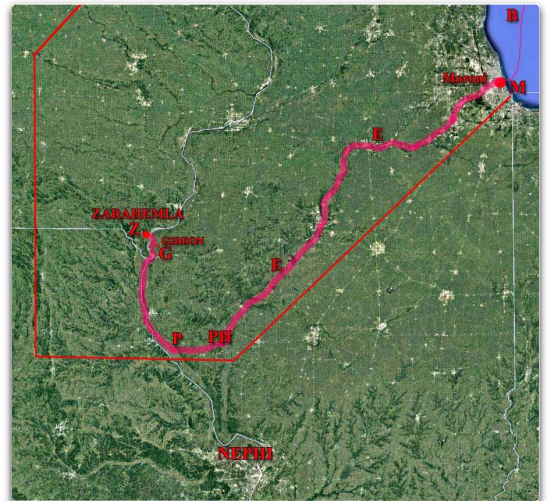
5 And it came to pass that thousands did flock unto his standard, and did take up their swords in the defense of their freedom, that they might not come into bondage.

6 And thus, when Moroni had gathered together whatsoever men he could in all his march, he came to the land of Gideon (G); and uniting his forces with those of Pahoran they became exceedingly strong, even stronger than the men of Pachus, who was the king of those dissenters who had driven the freemen out of the land of Zarahemla (Z) and had taken possession of the land.

7 And it came to pass that Moroni and Pahoran went down with their armies into the land of Zarahemla (G-Z), and went forth against the city, and did meet the men of Pachus, insomuch that they did come to battle.

8 And behold, Pachus was slain and his men were taken prisoners, and Pahoran was restored to his judgment-seat (Z).

Moroni travels to Zarahemla.

Before the march to Gideon, Moroni was north in the Bountiful area, so the easiest way to come down is by the East Sea (B) (Lake Michigan) to Moroni (M) and then follow the East Wilderness (E) (Illinois river bottom-lands) to Gideon. This route requires a departure from the East Wilderness about the area of modern day Pleasant Hill (PH) and then a short overland trip to Pearl (P) to follow the Mississippi bottom-lands up to Gideon (G).

⇩ 4.4.10 War of Coriantumr

Section Revised: 27 February 2024

Helaman 1
18 And it came to pass that because of so much contention and so much difficulty in the government, that they had not kept sufficient guards in the land of Zarahemla; for they had supposed that the Lamanites durst not come into the heart of their lands to attack that great city Zarahemla.

19 But it came to pass that Coriantumr did march forth at the head of his numerous

The blue line shows a likely path for the march of Coriantumr to Zarahemla and then through the heart of Nephite Lands, based on the Book of Mormon narrative. This map shows Coriantumr following the upper Mississippi and then veering off along the Rock River until he gets to present day Rockford Illinois, where he is met in battle with Moronihah, and killed. The march along

host, and came upon the inhabitants of the city, and their march (C) was with such exceedingly great speed that there was no time for the Nephites to gather together their armies.

20 Therefore Coriantumr did cut down the watch by the entrance of the city (Zarahemla), and did march forth with his whole army into the city, and they did slay every one who did oppose them, insomuch that they did take possession of the whole city.

21 And it came to pass that Pacumeni, who was the chief judge, did flee before Coriantumr, even to the walls of the city. And it came to pass that Coriantumr did smite him against the wall, insomuch that he died. And thus ended the days of Pacumeni.

22 And now when Coriantumr saw that he was in possession of the city of Zarahemla, and saw that the Nephites had fled before them, and were slain, and were taken, and were cast into prison, and that he had obtained the possession of the strongest hold in all the land, his heart took courage insomuch that he was about to go forth against all the land.

23 And now he did not tarry in the land of Zarahemla, but he did march forth with a large army, even towards the city of Bountiful (CB); for it was his determination to go forth and cut his way through with the sword, that he might obtain the north parts of the land.

24 And, supposing that their greatest strength was in the center of the land, therefore he did march forth, giving them no time to assemble themselves together save it were in small bodies; and in this manner they did fall upon them and cut them down to the earth.

25 But behold, this march of Coriantumr through the center of the land (CB) gave Moronihah great advantage over them, notwithstanding the greatness of the number of the Nephites who were slain.

26 For behold, Moronihah had supposed that the Lamanites durst not come into the center of the land (Zarahemla), but that they would attack the cities round about in the borders as they had hitherto done; therefore Moronihah had caused that their strong armies should maintain those parts round about by the borders.

27 But behold, the Lamanites were not frightened according to his desire, but they had come into the center of the land, and had taken the capital city which was the city of Zarahemla, and were marching through the most capital parts of the land (CB), slaying the people with a great slaughter, both men, women, and children, taking possession of many cities and of many strongholds.

28 But when Moronihah had discovered this, he immediately sent forth Lehi with an army round about to head them (H) before they should come to the land Bountiful.

29 And thus he did; and he did head them before they came to the land Bountiful, and gave unto them battle (H), insomuch that they began to retreat back (R) towards the land of Zarahemla.

30 And it came to pass that Moronihah did head them in their retreat (H2), and did give unto them battle, insomuch that it became an exceedingly bloody battle; yea, many were slain, and among the number who were slain Coriantumr was also found.

31 And now, behold, the Lamanites could not retreat either way, neither on the north, nor on the south, nor on the east, nor on the west, for they were surrounded on every hand by the Nephites (H2).

32 And thus had Coriantumr plunged the Lamanites into the midst of the Nephites, insomuch that they were in the power of the Nephites, and he himself was slain, and the Lamanites did yield themselves into the hands of the Nephites.

33 And it came to pass that Moronihah took possession of the city of Zarahemla again, and caused that the Lamanites who had been taken prisoners should depart out of the land (L) in peace.

the entire blue line would have taken four to five weeks. The red line is the border between Nephite lands and Lamanites lands as described in Alma 50.
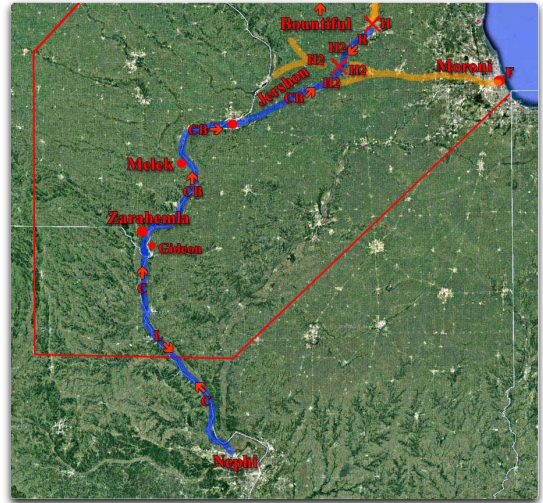
⇓ 4.4.11 Missionary Travels of Nephi II and Lehi II

Section Revised: 27 February 2024

Helaman 5

10 And remember also the words which Amulek spake unto Zeezrom, in the city of Ammonihah; for he said unto him that the Lord surely should come to redeem his people, but that he should not come to redeem them in their sins, but to redeem them from their sins.

11 And he hath power given unto him from the Father to redeem them from their sins because of repentance; therefore he hath sent his angels to declare the tidings of the conditions of repentance, which bringeth unto the power of the Redeemer, unto the salvation of their souls.

12 And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall.

13 And it came to pass that these were the words which Helaman taught to his sons; yea, he did teach them many things which are not written, and also many things which are written.

14 And they did remember his words; and therefore they went forth, keeping the commandments of God, to teach the word of God among all the people of Nephi, beginning at the city Bountiful;

15 And from thenceforth to the city of Gid; and from the city of Gid to the city of Mulek;

16 And even from one city to another (Omner, Morionton, Lehi, Nephihah, Aaron, Moroni), until they had gone forth among all the people of Nephi who were in the land southward (S); and from thence into (Jershon, Melek, Noah, Ammonihah) the land of Zarahemla, among the Lamanites.

17 And it came to pass that they did preach with great power, insomuch that they did confound many of those dissenters who had gone over from the Nephites, insomuch that they came forth and did confess their sins and were baptized unto repentance, and immediately returned to the Nephites to endeavor to repair unto them the wrongs which they had done.

18 And it came to pass that Nephi and Lehi did preach unto the Lamanites with such great power and authority, for they had power and authority given unto them that they might speak, and they also had what they should speak given unto them.

19 Therefore they did speak unto the great astonishment of the Lamanites, to the convincing them, insomuch that there were eight thousand of the Lamanites who were in the land of Zarahemla and round about (Minon, Gideon) baptized unto repentance, and were convinced of the
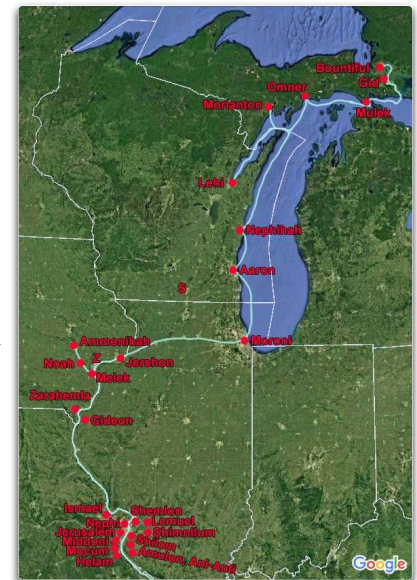
The missionary journey, marked in blue, of Nephi and Lehi as mentioned in the text.

wickedness of the traditions of their fathers.
20 And it came to pass that Nephi and Lehi did proceed from thence to go to the land of Nephi.
21 And it came to pass that they were taken by an army of the Lamanites and cast into prison; yea, even in that same prison in which Ammon and his brethren were cast by the servants of Limhi.
22 And after they had been cast into prison many days without food, behold, they went forth into the prison to take them that they might slay them.
23 And it came to pass that Nephi and Lehi were encircled about as if by fire, even insomuch that they durst not lay their hands upon them for fear lest they should be burned. Nevertheless, Nephi and Lehi were not burned; and they were as standing in the midst of fire and were not burned.
...
49 And there were about three hundred souls who saw and heard these things; and they were bidden to go forth and marvel not, neither should they doubt.
50 And it came to pass that they did go forth, and did minister unto the people, declaring throughout all the regions round about (Ismael, Nephi, Shilom, Lemuel, Shimnilom, Shemlon, Jerusalem, Middoni, Mocum, Amulon, Ani-Anti, Helam) all the things which they had heard and seen, insomuch that the more part of the Lamanites were convinced of them, because of the greatness of the evidences which they had received.
51 And as many as were convinced did lay down their weapons of war, and also their hatred and the tradition of their fathers.
52 And it came to pass that they did yield up unto the Nephites the lands of their possession (Zarahemla, Minon, Gideon).

⇩ 4.4.12 Nephite/Lamanite Era of Peace and Free Trade

Section Revised: 27 February 2024

Helaman 6
1 And it came to pass that when the sixty and second year of the reign of the judges had ended, all these things had happened and the Lamanites had become, the more part of them, a righteous people, insomuch that their righteousness did exceed that of the Nephites, because of their firmness and their steadiness in the faith.
2 For behold, there were many of the Nephites who had become hardened and impenitent and grossly wicked, insomuch that they did reject the word of God and all the preaching and prophesying which did come among them.
3 Nevertheless, the people of the church did have great joy because of the conversion of the Lamanites, yea, because of the church of God, which had been established among them. And they did fellowship one with another, and did rejoice one with another, and did have great joy.
4 And it came to pass that many of the Lamanites did come down into the land of Zarahemla, and did declare unto the people of the Nephites the manner of their conversion, and did exhort them to faith and repentance.
5 Yea, and many did preach with exceedingly great power and authority, unto the bringing down many of them into the depths of humility, to be the humble followers of God and the Lamb.
6 And it came to pass that many of the Lamanites did go into the land northward (Mulek); and also Nephi and Lehi went into the land northward, to preach unto the people. And thus ended the sixty and third year.
7 And behold, there was peace in all the land, insomuch that the Nephites did go into whatsoever part of the land they would, whether among the Nephites or the Lamanites.
8 And it came to pass that the Lamanites did also go whithersoever they would, whether it were among the Lamanites or among the Nephites; and thus they did have free intercourse one with another, to buy and to sell, and to get gain, according to their desire.
9 And it came to pass that they became exceedingly rich, both the Lamanites and the Nephites; and they did have an exceeding plenty of gold, and of silver, and of all manner of precious metals, both in the land south and in the land north.
10 Now the land south was called Lehi and the land north was called Mulek, which was after the son of Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the land south.
11 And behold, there was all manner of gold in both these lands, and of silver, and of precious ore (M) of every kind; and there were also curious workmen, who did work all kinds of ore and did refine it; and thus they did become rich.
12 They did raise grain in abundance, both in the north and in the south; and they did flourish exceedingly, both in the north and in the south. And they did multiply and wax exceedingly strong in the land. And they did raise many flocks and herds, yea, many fatlings.

For information in trade and mineral riches of Nephite/Lamanite lands, see Travel and Trade.

⇩ 4.4.13 Nephi II in Zarahemla

Section Revised: 27 February 2024

Helaman 7
1 Behold, now it came to pass in the sixty and ninth year of the reign of the judges over the people of the Nephites, that Nephi, the son of Helaman, returned to the land of Zarahemla from the land northward (N).
2 For he had been forth among the people who were in the land northward and did preach the word of God unto them, and did prophesy many things unto them;
3 And they did reject all his words, insomuch that he could not stay among them, but returned again unto the land of his nativity.
4 And seeing the people in a state of such awful wickedness, and those Gadianton robbers filling the judgment-seats – having usurped the power and authority of the land; laying aside the commandments of God, and not in the least aright before him; doing no justice unto the children of men;
10 And behold, now it came to pass that it was upon a tower (G - small rectangle), which was in the garden of Nephi (G), which was by the highway (H) which led to the chief market (M), which was in the city of Zarahemla; therefore, Nephi had bowed himself upon the tower which was in his garden, which tower was also near unto the garden gate (G - large rectangle) by which led the highway.
11 And it came to pass that there were certain men passing by and saw Nephi as he

This map shows areas of Zarahemla mentioned in the Book of Mormon. Proposed locations include the Temple, the market place (M), the Garden Gate (G - small rectangle), the Highway (H), the city walls (W) and the Judgement Seat (J). The proposed Temple site location is X (see below) at the same latitude as the Nauvoo temple and then drawing a temple design at the same dimensions as the Temple of Solomon (see below and below left). To have the Highway following the river seems the most plausible, as is also the location of the Garden Gate, Garden, Tower, Chief Market, and Judgement Seat. These are not exact locations but are chosen for what are possible locations based on the narrative and the topography of Zarahemla.

The Sidon River as shown is narrower and much shallower and is as it may have appeared in Book of Mormon times, and before the water was backed up

was pouring out his soul unto God upon the tower (G - small rectangle); and they ran and told the people what they had seen, and the people came together in multitudes that they might know the cause of so great mourning for the wickedness of the people.

12 And now, when Nephi arose he beheld the multitudes of people who had gathered together.

13 And it came to pass that he opened his mouth and said unto them: Behold, why have ye gathered yourselves together? That I may tell you of your iniquities?

14 Yea, because I have got upon my tower (G - small rectangle) that I might pour out my soul unto my God, because of the exceeding sorrow of my heart, which is because of your iniquities!

15 And because of my mourning and lamentation ye have gathered yourselves together, and do marvel; yea, and ye have great need to marvel; yea, ye ought to marvel because ye are given away that the devil has got so great hold upon your hearts.

Helaman 8

26 Yea, even at this time ye are ripening, because of your murders and your fornication and wickedness, for everlasting destruction; yea, and except ye repent it will come unto you soon.

27 Yea, behold it is now even at your doors; yea, go ye in unto the judgment-seat (J), and search; and behold, your judge is murdered, and he lieth in his blood; and he hath been murdered by his brother, who seeketh to sit in the judgment-seat.

28 And behold, they both belong to your secret band, whose author is Gadianton and the evil one who seeketh to destroy the souls of men.

Helaman 9

1 Behold, now it came to pass that when Nephi had spoken these words, certain men who were among them ran to the judgment-seat (J); yea, even there were five who went, and they said among themselves, as they went:

2 Behold, now we will know of a surety whether this man be a prophet and God hath commanded him to prophesy such marvelous things unto us. Behold, we do not believe that he hath; yea, we do not believe that he is a prophet; nevertheless, if this thing which he has said concerning the chief judge be true, that he be dead, then will we believe that the other words which he has spoken are true.

3 And it came to pass that they ran in their might, and came in unto the judgment-seat; and behold, the chief judge had fallen to the earth, and did lie in his blood.

4 And now behold, when they saw this they were astonished exceedingly, insomuch that they fell to the earth; for they had not believed the words which Nephi had spoken concerning the chief judge.

2 Nephi 5

16 And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceedingly fine.

behind the dam downstream at Keokuk (completed in 1913) which flooded the areas colored in brown. Before the dam, the river was 2,500 feet wide (9,500 feet today) as it approached the bend (going south) and then widened to 4500 feet (7000 feet today). Originally the Des Moines rapids (starting at R) averaged only 2.6 feet in depth and could be crossed on foot and the river was even shallower at (A) where the army of Alma I crossed by foot to attack the Amlicite/Lamanite coalition army. See Section 4.4.2 Amlicite War - Battle of Zarahemla. The successful goal of the Keokuk dam was to raise the river to a minimum of 9 feet in depth for boat traffic.

Overlay of Temple of Solomon on Zarahemla temple site for size comparison. The site is 130' x 100' x 21' with a compacted sand foundation found 5' below the present day surface.

⇩ 4.4.14 Gadianton Robber Rebellion

Section Revised: 27 February 2024

Helaman 6

34 And thus we see that the Nephites did begin to dwindle in unbelief, and grow in wickedness and abominations, while the Lamanites began to grow exceedingly in the knowledge of their God; yea, they did begin to keep his statutes and commandments, and to walk in truth and uprightness before him.

35 And thus we see that the Spirit of the Lord began to withdraw from the Nephites, because of the wickedness and the hardness of their hearts.

36 And thus we see that the Lord began to pour out his Spirit upon the Lamanites, because of their easiness and willingness to believe in his words.

37 And it came to pass that the Lamanites did hunt the band of robbers of Gadianton; and they did preach the word of God among the more wicked part of them, insomuch that this band of robbers was utterly destroyed from among the Lamanites.

Figure 1: The areas inhabited by Gadianton robbers are placed primarily in the Western Upland region of Wisconsin. The Upland region also includes parts of Minnesota and Iowa. It is a rugged, hilly region deeply dissected by rivers and streams. The area is characterized by rocky outcroppings and numerous small caves, as well as sharp and frequent changes in altitude. The elevation in the region ranges from about 600 feet above sea level in the Mississippi River Valley to more than 1,700 feet above sea level at Blue Mound State Park, in Iowa County. The Mississippi, Wisconsin, Kickapoo, Black, and Chippewa rivers all carve deep gorges through the upland. Even most small creeks and streams have coulees penetrating some two to three hundred feet deeper than the surrounding land.

Helaman 11

24 And it came to pass that in the eightieth year of the reign of the judges over the people of Nephi, there were a certain number of the dissenters from the people of Nephi, who had some years before gone over unto the Lamanites, and taken upon themselves the name of Lamanites, and also a certain number who were real descendants of the Lamanites, being stirred up to anger by them, or by those dissenters, therefore they commenced a war with their brethren.

25 And they did commit murder and plunder; and then they would retreat back into the mountains, (M) and into the wilderness (W) and secret places (M), hiding themselves that they could not be discovered, receiving daily an addition to their numbers, inasmuch as there were dissenters that went forth unto them.

26 And thus in time, yea, even in the space of not many years, they became an exceedingly great band of robbers; and they did search out all the secret plans of Gadianton; and thus they became robbers of Gadianton.

27 Now behold, these robbers did make great havoc, yea, even great destruction among the people of Nephi, and also among the people of the Lamanites.

28 And it came to pass that it was expedient that there should be a stop put to this work of destruction; therefore they sent an army of strong men into the wilderness (W) and upon the mountains (M) to search out this band of robbers, and to destroy them.

29 But behold, it came to pass that in that same year they were driven back even into their own lands (Melek, Noah, Jershon, Zarahemla, Minon, Gideon). And thus ended the eightieth year of the reign of the judges over the people of Nephi.

30 And it came to pass in the commencement of the eighty and first year they did go forth again against this band of robbers, and did destroy many; and they were also visited with much destruction.

31 And they were again obliged to return out of the wilderness and out of the mountains (M, W) unto their own lands, because of the exceeding greatness of the numbers of those robbers who infested the mountains and the wilderness.

32 And it came to pass that thus ended this year. And the robbers did still increase and wax strong, insomuch that they did defy the whole armies of the Nephites, and also of the Lamanites; and they did cause great fear to come unto the people upon all the face of the land.

33 Yea, for they did visit many parts of the land (Melek, Noah, Jershon, Zarahemla, Minon, Gideon), and did do great destruction unto them; yea, did kill many, and did carry away others captive into the wilderness (W), yea, and more especially their women and their children.

3 Nephi 1

27 And it came to pass that the ninety and third year did also pass away in peace, save it were for the Gadianton robbers, who dwelt upon the mountains, who did infest the land; for so strong were their holds and their secret places (M) that the people could not overpower them; therefore they did commit many murders, and did do much slaughter among the people.

28 And it came to pass that in the ninety and fourth year they began to increase in a great degree, because there were many dissenters of the Nephites who did flee unto them (via Sidon, W), which did cause much sorrow unto those Nephites who did remain in the land.

29 And there was also a cause of much sorrow among the Lamanites; for behold, they had many children who did grow up and began to wax strong in years, that they became for themselves, and were led away by some who were Zoramites (A, land of Antionum), by their lyings and their flattering words, to join those Gadianton robbers.

3 Nephi 3

12 Now behold, this Lachoneus, the governor, was a just man, and could not be frightened by the demands and the threatenings of a robber; therefore he did not hearken to the epistle of Giddianhi, the governor of the robbers, but he did cause that his people should cry unto the Lord for strength against the time that the robbers should come down against them.

13 Yea, he sent a proclamation among all the people, that they should gather together their women, and their children, their flocks and their herds, and all their substance, save it were their land, unto one place (Zarahemla).

14 And he caused that fortifications should be built round about them, and the strength thereof should be exceedingly great. And he caused that armies, both of the Nephites and of the Lamanites, or of all them who were numbered among the Nephites, should be placed as guards round about to watch them, and to guard them from the robbers day and night.

15 Yea, he said unto them: As the Lord liveth, except ye repent of all your iniquities, and cry unto the Lord, ye will in no wise be delivered out of the hands of those Gadianton robbers.

16 And so great and marvelous were the words and prophecies of Lachoneus that they did cause fear to come upon all the people; and they did exert themselves in their might to do according to the words of Lachoneus.

17 And it came to pass that Lachoneus did appoint chief captains over all the armies of the Nephites, to command them at the time that the robbers should come down out of the wilderness against them.

18 Now the chiefest among all the chief captains and the great commander of all the armies of the Nephites was appointed, and his name was Gidgiddoni.

19 Now it was the custom among all the Nephites to appoint for their chief captains, (save it were in their times of wickedness) some one that had the spirit of revelation and also prophecy; therefore, this Gidgiddoni was a great prophet among them, as also was the chief judge.

20 Now the people said unto Gidgiddoni: Pray unto the Lord, and let us go up upon the mountains (M) and into the wilderness (W), that we may fall upon the robbers and destroy them in their own lands.

21 But Gidgiddoni saith unto them: The Lord forbid; for if we should go up against them the Lord would deliver us into their hands; therefore we will prepare ourselves in the center of our lands, and we will gather all our armies together, and we will not go against them, but we will wait till they shall come against us; therefore as the Lord liveth, if we do this he will deliver them into our hands.

Meanwhile, highlands like Military Ridge, the Baraboo Range, and a host of unnamed ridges have elevations that are in excess of 1,200 feet above sea level. Note the proximity of the Western Uplands to the Sidon (Mississippi river). This would facilitate ease of travel for the Gadianton Robbers on their raiding parties. At this time in history there also were many of Lamanite descent in regions near Zarahemla. However, it may also be that Lamanitish Gadianton Robbers were in the hilly area bordering south of Nephi, which is the Land of Mormon (Ozark's). The Book of Morman says this group of robbers were at one point eliminated from Lamanite lands.
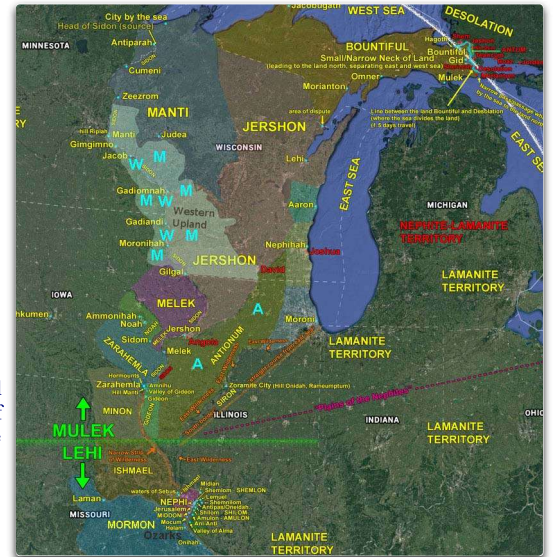
Zarahemla: Fortified Location against Gadianaton Robbers

3 Nephi 3:21-24 in the standard edition is contradictory as it appears to indicate the Nephites gathered together into the lands between Zarahemla and Bountiful whereas every other indication is that the population was concentrated into one central fortified location. The conflict is resolved with simple punctuation and versification changes shown below and to the right. It is important to understand the use of the word and as a Hebrew construct in the Book of Mormon. According to Royal Skousen*: "**One interesting example of this Hebrew-like usage is the frequent**

occurrence in the earliest text of an extra <u>and</u> between the initial subordinate clause and its following main clause." The extra <u>and</u> is ungrammatical in Modern English and so is usually removed in new editions or, as on the case to the left, the extra *and* is hidden by the use of punctuation that is actually incorrect but has the sole virtue of hiding ungrammatical <u>and</u> connectives. * The Book of Mormon - Earliest Text, Editor's Preface, p xxxvi

Emended versification for subject grouping (verses 21-24).	
3 Nephi 3:21-24 (Incorrect)	3 Nephi 3:21-24 (Corrected)
21 But Gidgiddoni saith unto them: The Lord forbid; for if we should go up against them the Lord would deliver us into their hands; therefore we will prepare ourselves in the center of our lands, and we will gather all our armies together, and we will not go against them, but we will wait till they shall come against us; therefore as the Lord liveth, if we do this he will deliver them into our hands. 22 And it came to pass in the seventeenth year, in the latter end of the year, the proclamation of Lachoneus had gone forth throughout all the face of the land, and they had taken their horses, and their chariots, and their cattle, and all their flocks, and their herds, and their grain, and all their substance, and did march forth by thousands and by tens of thousands, until they had all gone forth to the place which had been appointed that they should gather themselves together, to defend themselves against their enemies. 23 And the land which was appointed was the land of Zarahemla, and the land which was between the land Zarahemla and the land Bountiful, yea, to the line which was between the land Bountiful and the land Desolation. 24 And there were a great many thousand people who were called Nephites, who did gather themselves together in this land. Now Lachoneus did cause that they should gather themselves together in the land southward, because of the great curse which was upon the land northward. 25 And they did fortify themselves against their enemies <u>and they did dwell in one land and in one body</u> ...	21 But Gidgiddoni saith unto them: The Lord forbid; for if we should go up against them the Lord would deliver us into their hands; therefore we will prepare ourselves in the center of our lands, and we will gather all our armies together, and we will not go against them, but we will wait till they shall come against us; therefore as the Lord liveth, if we do this he will deliver them into our hands. 22 And it came to pass in the seventeenth year, in the latter end of the year, the proclamation of Lachoneus had gone forth throughout all the face of the land, and they had taken their horses, and their chariots, and their cattle, and all their flocks, and their herds, and their grain, and all their substance, and did march forth by thousands and by tens of thousands, until they had all gone forth to the place which had been appointed that they should gather themselves together, to defend themselves against their enemies. And the land which was appointed was the land of Zarahemla. 23 And the land which was between the land Zarahemla and the land Bountiful, yea, to the line which was between the land Bountiful and the land Desolation and there were a great many thousand people who were called Nephites, who did gather themselves together in this land. 24 Now Lachoneus did cause that they should gather themselves together in the land southward, because of the great curse which was upon the land northward. 25 And they did fortify themselves against their enemies <u>and they did dwell in one land and in one body</u> ...

As outlined in orange (see Figure 2), the total area within the fortified lines is about 35 square miles. By way of comparison, ancient Rome of 5 BC, within it's fortified walls, was 5.3 square miles and said to contain up to million people. By this standard, the city of Zarahemla could have held a max of 6.5 million. As in indication of scale a square mile as outlined on the map as a green square, next to (B1).

I have placed the initial attack at B1 because:

1. The hilly, wooded areas to the north and west of Zarahemla (elsewhere called Hermounts, H) would be easy for the Nephites to fortify and difficult for large armies to see and maneuver in;
2. Trying to attack on the river side east would present multiple difficulties with probably two fortified lines instead of one.
3. The B1 region is the closest direct approach to the city and has flat land, best for maneuverability and visibility.

The first attack (A) route is shown in yellow. After that failed (B1), a siege was attempted, which also failed, after which the robber army tried to obtain the north countries (N) but were cutoff (C) surrounded and defeated (B2). We know that after the robbers started heading north (N), the Nephites were able to intercept them after marching through the night. So the distance of 15 miles for (N) is about right for a robber army that has to move it's entire encampment.

The fighting men of the Nephites did not stay behind their fortifications but made offensive harassment sorties that cut off the enemy "by thousands and by tens of thousands" (3 Nephi 4:21). This, along with the 35 square miles of Zarahemla, suggests that the following numbers would not be unreasonable:

Fighting Men: 300,000
Non-Fighting Men: 300,000
All Women: 600,000
All Adults: 1,200,000
All Children: 1,800,000
Total Zarahemla: 3,000,000

Figure 2: Zarahemla is the perfect place to provide fortified protection for a large number of people. The orange line represents fortified areas that are both natural and artificial. See also, Section 4.4.1 and Walls of Zarahemla. In 16 AD, prior to the Keokuk dam, the total land area available within Zarahemla was greater. The river areas in brown were dry land in Book of Mormon days. Note that Zarahemla was not in a flood zone. The Des Moines rapids (D) drained water out quickly. Zarahemla is positioned at the top of the rapids.

3 Nephi 4

1 And it came to pass that in the latter end of the eighteenth year those armies of robbers had prepared for battle, and began to come down and to sally forth from the hills, and out of the mountains, and the wilderness, and their strongholds, and their secret places, and began to take possession of the lands, both which were in the land south and which were in the land north, and began to take possession of all the lands which had been deserted by the Nephites, and the cities which had been left desolate. 2 But behold, there were no wild beasts nor game in those lands which had been

deserted by the Nephites, and there was no game for the robbers save it were in the wilderness.

3 And the robbers could not exist save it were in the wilderness, for the want of food; for the Nephites had left their lands desolate, and had gathered their flocks and their herds and all their substance, and they were in one body (Zarahemla).

4 Therefore, there was no chance for the robbers to plunder and to obtain food, save it were to come up in open battle against the Nephites; and the Nephites being in one body, and having so great a number, and having reserved for themselves provisions, and horses and cattle, and flocks of every kind, that they might subsist for the space of seven years, in the which time they did hope to destroy the robbers from off the face of the land; and thus the eighteenth year did pass away.

5 And it came to pass that in the nineteenth year Giddianhi found that it was expedient that he should go up to battle against the Nephites (in Zarahemla), for there was no way that they could subsist save it were to plunder and rob and murder.

6 And they durst not spread themselves upon the face of the land insomuch that they could raise grain, lest the Nephites should come upon them and slay them; therefore Giddianhi gave commandment unto his armies that in this year they should go up to battle against the Nephites.

7 And it came to pass that they did come up to battle; and it was in the sixth month; and behold, great and terrible was the day that they did come up to battle; and they were girded about after the manner of robbers; and they had a lamb-skin about their loins, and they were dyed in blood, and their heads were shorn, and they had head-plates upon them; and great and terrible was the appearance of the armies of Giddianhi, because of their armor, and because of their being dyed in blood.

8 And it came to pass that the armies of the Nephites, when they saw the appearance of the army of Giddianhi, had all fallen to the earth, and did lift their cries to the Lord their God, that he would spare them and deliver them out of the hands of their enemies.

9 And it came to pass that when the armies of Giddianhi saw this they began to shout with a loud voice, because of their joy, for they had supposed that the Nephites had fallen with fear because of the terror of their armies.

10 But in this thing they were disappointed, for the Nephites did not fear them; but they did fear their God and did supplicate him for protection; therefore, when the armies of Giddianhi did rush upon them (A) they were prepared to meet them; yea, in the strength of the Lord they did receive them (B1).

11 And the battle commenced in this the sixth month; and great and terrible was the battle thereof, yea, great and terrible was the slaughter thereof, insomuch that there never was known so great a slaughter among all the people of Lehi since he left Jerusalem.

12 And notwithstanding the threatenings and the oaths which Giddianhi had made, behold, the Nephites did beat them, insomuch that they did fall back from before them.

13 And it came to pass that Gidgiddoni commanded that his armies should pursue them as far as the borders of the wilderness (BW), and that they should not spare any that should fall into their hands by the way; and thus they did pursue them and did slay them, to the borders of the wilderness, even until they had fulfilled the commandment of Gidgiddoni.

14 And it came to pass that Giddianhi, who had stood and fought with boldness, was pursued as he fled; and being weary because of his much fighting he was overtaken and slain. And thus was the end of Giddianhi the robber.

15 And it came to pass that the armies of the Nephites did return again to their place of security (Zarahemla). And it came to pass that this nineteenth year did pass away, and the robbers did not come again to battle; neither did they come again in the twentieth year.

16 And in the twenty and first year they did not come up to battle, but they came up on all sides to lay siege round about the people of Nephi; for they did suppose that if they should cut off the people of Nephi from their lands, and should hem them in on every side, and if they should cut them off from all their outward privileges, that they could cause them to yield themselves up according to their wishes.

17 Now they had appointed unto themselves another leader, whose name was Zemnarihah; therefore it was Zemnarihah that did cause that this siege should take place.

18 But behold, this was an advantage to the Nephites; for it was impossible for the robbers to lay siege sufficiently long to have any effect upon the Nephites, because of their much provision which they had laid up in store,

19 And because of the scantiness of provisions among the robbers; for behold, they had nothing save it were meat for their subsistence, which meat they did obtain in the wilderness;

20 And it came to pass that the wild game became scarce in the wilderness insomuch that the robbers were about to perish with hunger.

21 And the Nephites were continually marching out by day and by night, and falling upon their armies, and cutting them off by thousands and by tens of thousands.

22 And thus it became the desire of the people of Zemnarihah to withdraw from their design, because of the great destruction which came upon them by night and by day.

23 And it came to pass that Zemnarihah did give command unto his people that they should withdraw themselves from the siege (BW), and march into the furthermost parts of the land northward (N).

24 And now, Gidgiddoni being aware of their design, and knowing of their weakness because of the want of food, and the great slaughter which had been made among them, therefore he did send out his armies in the night-time, and did cut off the way of their retreat (C), and did place his armies in the way of their retreat.

25 And this did they do in the night-time, and got on their march beyond the robbers, so that on the morrow, when the robbers began their march, they were met by the armies of the Nephites both in their front and in their rear (R).

26 And the robbers who were on the south were also cut off in their places of retreat (R). And all these things were done by command of Gidgiddoni.

27 And there were many thousands who did yield themselves up prisoners unto the Nephites (B2), and the remainder of them were slain.

28 And their leader, Zemnarihah, was taken and hanged upon a tree, yea, even upon the top thereof until he was dead. And when they had hanged him until he was dead they did fell the tree to the earth, and did cry with a loud voice, saying:

29 May the Lord preserve his people in righteousness and in holiness of heart, that they may cause to be felled to the earth all who shall seek to slay them because of power and secret combinations, even as this man hath been felled to the earth.

30 And they did rejoice and cry again with one voice, saying: May the God of Abraham, and the God of Isaac, and the God of Jacob, protect this people in righteousness, so long as they shall call on the name of their God for protection.

31 And it came to pass that they did break forth, all as one, in singing, and praising their God for the great thing which he had done for them, in preserving them from falling into the hands of their enemies.

32 Yea, they did cry: Hosanna to the Most High God. And they did cry: Blessed be the name of the Lord God Almighty, the Most High God.

33 And their hearts were swollen with joy, unto the gushing out of many tears, because of the great goodness of God in delivering them out of
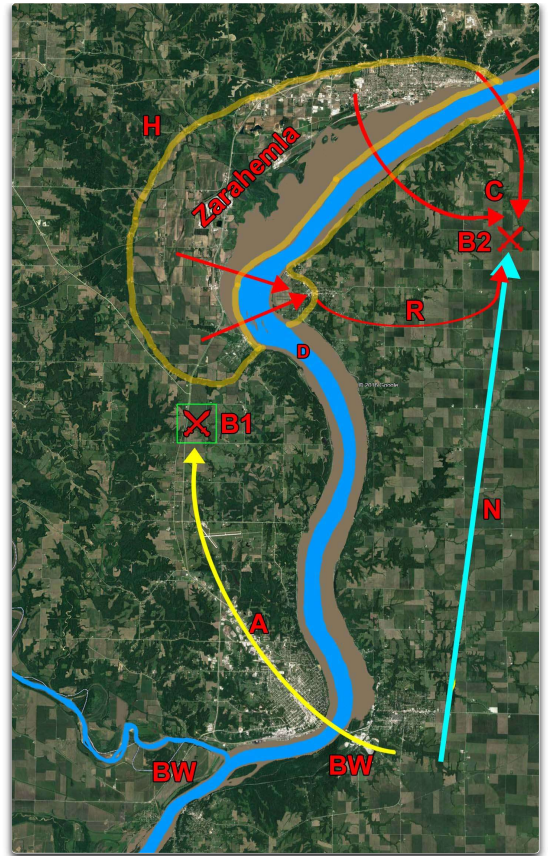
the hands of their enemies; and they knew it was because of their repentance and their humility that they had been delivered from an everlasting destruction.

⇩ 4.5 The Lands Near Manti

⇩ 4.5.1 Ammonihah Raid and Battle for the Nephite Captives

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The battle icon above Manti shows the location of the battle. See the map below for additional detail.

Alma 16
1 And it came to pass in the eleventh year of the reign of the judges over the people of Nephi, on the fifth day of the second month, there having been much peace in the land of Zarahemla, there having been no wars nor contentions for a certain number of years, even until the fifth day of the second month in the eleventh year, there was a cry of war heard throughout the land.
2 For behold, the armies of the Lamanites had come in upon the wilderness side (W), into the borders of the land, even into the city of Ammonihah, and began to slay the people and destroy the city.
3 And now it came to pass, before the Nephites could raise a sufficient army to drive them out of the land, they had destroyed the people who were in the city of Ammonihah, and also some around the borders of Noah, and taken others captive into the wilderness (W).
4 Now it came to pass that the Nephites were desirous to obtain those who had been carried away captive into the wilderness.
5 Therefore, he that had been appointed chief captain over the armies of the Nephites, (and his name was Zoram, and he had two sons, Lehi and Aha)--now Zoram and his two sons, knowing that Alma was high priest over the church, and having heard that he had the spirit of prophecy, therefore they went unto him (journey from Ammonihah and Noah to Alma in Zarahemla) and desired of him to know whither the Lord would that they should go into the wilderness in search of their brethren, who had been taken captive by the Lamanites.
6 And it came to pass that Alma inquired of the Lord concerning the matter. And Alma returned and said unto them: Behold, the Lamanites will cross the river Sidon in the south wilderness (SW), away up beyond the borders of the land of Manti. And behold there shall ye meet them, on the east of the river Sidon, and there the Lord will deliver unto thee thy brethren who have been taken captive by the Lamanites.
7 And it came to pass that Zoram and his sons crossed over the river (CS), with their armies (Ammonihah to CS), and marched away beyond the borders of Manti into the south wilderness (SW), which was on the east side of the river Sidon.
8 And they came upon the armies of the Lamanites, and the Lamanites were scattered and driven into the wilderness (SW); and they took their brethren who had been taken captive by the Lamanites, and there was not one soul of them had been lost that were taken captive. And they were brought by their brethren to possess their own lands (Ammonihah/Noah).

In Biblical KJV English (the language of the Book of Mormon), the word "Away" means "on the way". See Section 3.3 Rules of Interpretation-IR3. That region is the head of the Sidon river at Upper St Croix Lake, which is a logical trade route to the copper mines of the Keweenaw Peninsula on Lake Michigan.

The "south wilderness" appears to be south of their destination, the area along the St Croix river that is south of Upper St Croix lake and north of the Manti. Following the "Rules of Application", see Section 3.4 Rules of Application-AR4, the land of Manti is between the two rivers, so I have chosen what appears to be the most suitable spot for crossing the river, which is just beyond St Croix (or Taylors) Falls in Wisconsin. As shown below the channel for the St Croix river was created when water emptied out of glacial Lake Duluth and into the Mississippi (the Brule Glacial Spillway, or BGS). The BGS is a huge channel much bigger than the St Croix river. The water flow is much less now but a lot of the old riverbed gets filled in modern times because of dams and levees. However, in Nephite times the river was much smaller, easily crossable as there were no dams or levees. Because of the ancient BGS there was a lot of adjacent flatland area for the Nephites, which made for easy travel next to the river -- at least until one gets to the St Croix Falls, where the river bed narrows and drops 50 feet in 6 miles. This is best portaged around on the west side and crossed over to the east again to continue traveling. This is where I suggest the battle site to be.
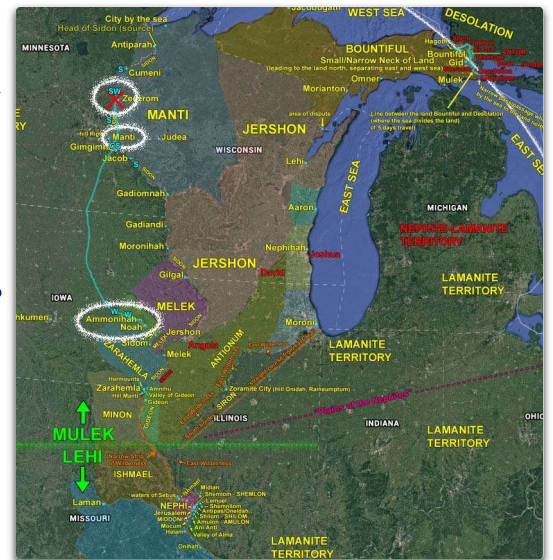
Battle of the Upper Sidon - going beyond Manti, and crossing the Sidon (St. Croix) river from the west and the battle takes place on the east side.

⇩ 4.5.2 Zoramite War - Battle of Manti

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Alma 31
3 Now the Zoramites had gathered themselves together in a land which they called Antionum, which was east of the land of Zarahemla, which lay nearly bordering upon the seashore, which was south of the land of Jershon, which also bordered upon the wilderness south (S, figure 1), which wilderness was full of the Lamanites.

The south wilderness consists of the bottom-land area of the Illinois river and is also in close proximity to the Zoramites. Having large numbers of Lamanites so close to the Nephites is a great danger -- e.g. like having Russian nuclear weapons in Cuba. Tactically unacceptable. Now, if the Zoramites join up with the Lamanites, it just worsens the already bad situation.

4 Now the Nephites greatly feared that the Zoramites would enter into a correspondence with the Lamanites, and that it would be the means of great loss on the part of the Nephites.
8 Now the people of the Zoramites were angry with the people of Ammon who were in Jershon, and the chief ruler of the Zoramites, being a very wicked man, sent over unto the people of Ammon desiring them that they should cast out of their land all those who came over from them into their land.
9 And he breathed out many threatenings against them. And now the people of Ammon did not fear their words; therefore they did not cast them out, but they did receive all the poor of the Zoramites that came over unto them; and they did nourish them, and did cloth them, and did give unto them lands for their inheritance; and they did administer unto them according to their wants.
10 Now this did stir up the Zoramites (Z) to anger against the people of Ammon, and they began to mix with the Lamanites and to stir them up also to anger against them.
11 And thus the Zoramites and the Lamanites began to make preparations for war against the people of Ammon, and also against the Nephites. ...
13 And the people of Ammon departed out of the land of Jershon, and came over (A) into the land of Melek, and gave place in the land of Jershon for the armies of the Nephites, that they might contend (B) with the armies of the Lamanites ...

Figure 1, Battle of Manti 2 – going round about in the wilderness to Manti. Point D could have further south, depending on how far the Lamanites/Zoramites felt they had to go to escape detection on their way to Manti.

Alma 43
4 For behold, it came to pass that the Zoramites became Lamanites; therefore, in the commencement of the eighteenth year the people of the Nephites saw that the Lamanites were coming upon them; therefore they made preparations for war; yea, they gathered together their armies in the land of Jershon.
5 And it came to pass that the Lamanites came with their thousands (S); and they came into the land of Antionum, which is the land of the Zoramites; and a man by the name of Zerahemnah was their leader.
6 And now, as the Amlicites were of a more wicked and murderous disposition than the Lamanites were, in and of themselves, therefore, Zerahemnah appointed chief captains over the Lamanites, and they were all Amlicites and Zoramites. ...
13 And the people of Ammon did give unto the Nephites a large portion of their substance to support their armies; and thus the Nephites were compelled, alone, to withstand against the Lamanites, who were a compound of Laman and Lemuel, and the sons of Ishmael, and all those who had dissented from the Nephites, who were Amlicites and Zoramites, and the descendants of the priests of Noah.
14 Now those descendants were as numerous, nearly, as were the Nephites; and thus the Nephites were obliged to contend with their brethren, even unto bloodshed.
15 And it came to pass as the armies of the Lamanites had gathered together in the land of Antionum (Z), behold, the armies of the Nephites were prepared to meet them in the land of Jershon (B).
16 Now, the leader of the Nephites, or the man who had been appointed to be the chief captain over the Nephites--now the chief captain took the command of all the armies of the Nephites--and his name was Moroni;
17 And Moroni took all the command, and the government of their wars. And he was only twenty and five years old when he was appointed chief captain over the armies of the Nephites.
18 And it came to pass that he met the Lamanites in the borders of Jershon (B), and his people were armed with swords, and with cimeters, and all manner of weapons of war.
19 And when the armies of the Lamanites saw that the people of Nephi, or that Moroni, had prepared his people with breastplates and with arm-shields, yea, and also shields to defend their heads, and also they were dressed with thick clothing--
20 Now the army of Zerahemnah was not prepared with any such thing; they had only their swords and their cimeters, their bows and their arrows, their stones and their slings; and they were naked, save it were a skin which was girded about their loins; yea, all were naked, save it were the Zoramites and the Amalekites;
21 But they were not armed with breastplates, nor shields--therefore, they were exceedingly afraid of the armies of the Nephites because of their armor, notwithstanding their number being so much greater than the Nephites.
22 Behold, now it came to pass that they durst not come against the Nephites in the borders of Jershon (B); therefore they departed out of the land of Antionum into the wilderness (S), and took their journey round about in the wilderness (B-C-D-G), away by (Old English: "away by" means "on the way to") the head of the river Sidon (north of G), that they might come into the land of Manti (G) and take possession of the land; for they did not suppose that the armies of Moroni would know whither they had gone.
23 But it came to pass, as soon as they had departed into the wilderness Moroni sent spies into the wilderness to watch their camp; and Moroni, also, knowing of the prophecies of Alma, sent certain men unto him, desiring him that he should inquire of the Lord whither the armies of the Nephites should go to defend themselves against the Lamanites.
24 And it came to pass that the word of the Lord came unto Alma, and Alma informed the messengers of Moroni, that the armies of the Lamanites were marching round about ("circuitous or indirect, as a road, journey, method, statement or person.", see also IR8) in the wilderness, that they might come over into the land of Manti (B-C-D-G), that they might commence an attack upon the weaker part of the people. And those messengers went and delivered the message unto Moroni.
25 Now Moroni, leaving a part of his army in the land of Jershon (B), lest by any means a part of the Lamanites should come into that land and take possession of the city, took the remaining part of his army and marched over into the land of Manti (B-M-G).

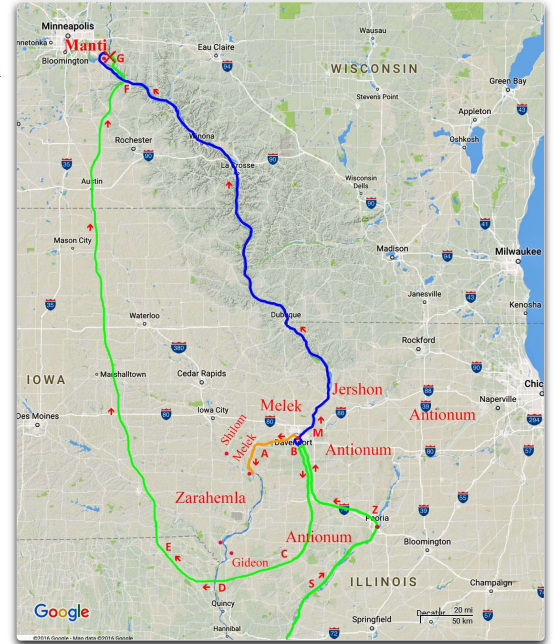From the text alone it is not clear where "round about" (Alma 43:22) means but when looking at the map it makes more sense. They can't go north following the Sidon because that is the land of Jershon where Moroni's armored armies await. East and south lead away from Manti. West

and northwest contain more Nephite armies in the center of Nephites lands. The only possible direction is southwest to skirt around Zarahemla, go through northern Missouri and then over the plains of Iowa to get to Manti. It's a long trip, about 575 miles, taking about 5 weeks (See AR7).

Moroni's travel route is easy. All he has to do is travel up the Sidon/Mississippi to Manti and it's a fairly straight shot. It is 325 miles or about 3 weeks (See AR7). However, now the size of his army has been reduced but he'll have local recruits and a week or two head start to get them gathered and prepared. Plus, he should have the element of surprise on his side.

Alma 43

26 And he caused that all the people in that quarter of the land (F, G) should gather themselves together to battle against the Lamanites, to defend their lands and their country, their rights and their liberties; therefore they were prepared against the time of the coming of the Lamanites.
27 And it came to pass that Moroni caused that his army should be secreted in the valley which was near the bank of the river Sidon, which was on the west of the river Sidon (D, Figure 2) in the wilderness.
28 And Moroni placed spies round about, that he might know when the camp of the Lamanites should come (A).
...
31 Therefore, he divided his army and brought a part over into the valley, and concealed them on the east, and on the south of the hill Riplah (B);
32 And the remainder he concealed in the west valley, on the west of the river Sidon (D), and so down into the borders of the land Manti (E).

Dividing an army prior to battle is a risky business. The advantage is that you can come against the enemy from multiple directions causing confusion and panic. The great danger is that a smaller force can get crushed by the larger one unless the timing is just right - and war is hard to predict. However, Moroni has advance intel from God via Alma and he has time to prepare and train his soldiers. Plus, Moroni's men have their new armor which provides an extra margin for error. Moroni springs an elaborate trap and it works to perfection.

Figure 2. Battle of Manti 2 - Moroni vs Zarahemnah.

33 And thus having placed his army according to his desire, he was prepared to meet them.
34 And it came to pass that the Lamanites came up on the north of the hill (A), where a part of the army of Moroni was concealed (figure 2, B).
35 And as the Lamanites had passed the hill Riplah, and came into the valley, and began to cross the river Sidon (C), the army which was concealed on the south of the hill, which was led by a man whose name was Lehi, and he led his army forth and encircled the Lamanites about on the east in their rear (C).
36 And it came to pass that the Lamanites, when they saw the Nephites coming upon them in their rear, turned them about and began to contend with the army of Lehi.
37 And the work of death commenced on both sides, but it was more dreadful on the part of the Lamanites, for their nakedness was exposed to the heavy blows of the Nephites with their swords and their cimeters, which brought death almost at every stroke.
38 While on the other hand, there was now and then a man fell among the Nephites, by their swords and the loss of blood, they being shielded from the more vital parts of the body, or the more vital parts of the body being shielded from the strokes of the Lamanites, by their breastplates, and their armshields, and their head-plates; and thus the Nephites did carry on the work of death among the Lamanites.
39 And it came to pass that the Lamanites became frightened, because of the great destruction among them, even until they began to flee towards the river Sidon.
40 And they were pursued by Lehi and his men; and they were driven by Lehi into the waters of Sidon, and they crossed the waters of Sidon. And Lehi retained his armies upon the bank of the river Sidon that they should not cross.
41 And it came to pass that Moroni and his army met the Lamanites in the valley (D), on the other side of the river Sidon, and began to fall upon them and to slay them.
42 And the Lamanites did flee again before them, towards the land of Manti; and they were met again by the armies of Moroni (E). ...
50 And they began to stand against the Lamanites with power; and in that selfsame hour that they cried unto the Lord for their freedom, the Lamanites began to flee before them; and they fled even to the waters of Sidon.
51 Now, the Lamanites were more numerous, yea, by more than double the number of the Nephites; nevertheless, they were driven insomuch that they were gathered together in one body in the valley, upon the bank by the river Sidon.
52 Therefore the armies of Moroni encircled them about, yea, even on both sides of the river, for behold, on the east were the men of Lehi (F).
53 Therefore when Zerahemnah saw the men of Lehi on the east of the river Sidon, and the armies of Moroni on the west of the river Sidon, that they were encircled about by the Nephites, they were struck with terror.

Alma 44

18 But behold, their naked skins and their bare heads were exposed to the sharp swords of the Nephites; yea, behold they were pierced and smitten, yea, and did fall exceedingly fast before the swords of the Nephites; and they began to be swept down, even as the soldier of Moroni had prophesied. ...
22 And it came to pass that they did cast their dead into the waters of Sidon, and they have gone forth and are buried in the depths of the sea.
23 And the armies of the Nephites, or of Moroni, returned and came to their houses and their lands.
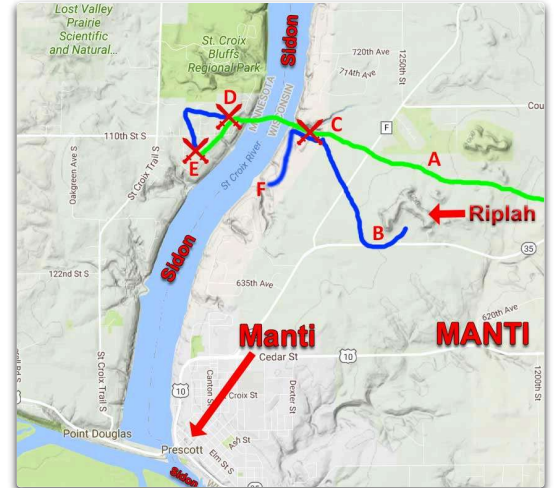
⇩ 4.5.3 War of Amalickiah - Stripling Soldiers

Section Revised: 27 February 2024

Alma 53

16 But behold, it came to pass they had many sons, who had not entered into a covenant that they would not take their weapons of war to defend themselves against their enemies; therefore they did assemble themselves together at this time, as many as were able to take up arms, and they called themselves Nephites.
17 And they entered into a covenant to fight for the liberty of the Nephites, yea, to protect the land unto the laying down of their lives; yea, even they covenanted that

Figure 1: Stripling soldiers travel from Jershon to Judea (M) "on the land south by the west sea". A journey of 298 miles, taking about 15 days.

Shows Nephite cities south of the west sea and the St Croix (Sidon) river where it meets the Mississippi (Sidon) river at Manti. The source of the Sidon is at or near Antiparah (the continental divide at current day Upper St Croix Lake). Todays Brule River which is just north from Upper St Croix Lake runs to

they never would give up their liberty, but they would fight in all cases to protect the Nephites and themselves from bondage.

18 Now behold, there were two thousand of those young men, who entered into this covenant and took their weapons of war to defend their country.

19 And now behold, as they never had hitherto been a disadvantage to the Nephites, they became now at this period of time also a great support; for they took their weapons of war, and they would that Helaman should be their leader.

20 And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all--they were men who were true at all times in whatsoever thing they were entrusted.

21 Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him.

22 And now it came to pass that Helaman did march (M) at the head of his two thousand stripling soldiers, to the support of the people in the borders of the land on the south (S) by the west sea (W).

Alma 56

9 But behold, here is one thing in which we may have great joy. For behold, in the twenty and sixth year, I, Helaman, did march at the head of these two thousand young men to the city of Judea, to assist Antipus, whom ye had appointed a leader over the people of that land.

10 And I did join my two thousand sons, (for they are worthy to be called sons) to the army of Antipus, in which strength Antipus did rejoice exceedingly; for behold, his army had been reduced by the Lamanites because their forces had slain a vast number of our men, for which cause we have to mourn.

11 Nevertheless, we may console ourselves in this point, that they have died in the cause of their country and of their God, yea, and they are happy.

12 And the Lamanites had also retained many prisoners, all of whom are chief captains, for none other have they spared alive. And we suppose that they are now at this time in the land of Nephi; it is so if they are not slain.

13 And now these are the cities of which the Lamanites have obtained possession by the shedding of the blood of so many of our valiant men;

14 The land of Manti, or the city of Manti, and the city of Zeezrom, and the city of Cumeni, and the city of Antiparah.

15 And these are the cities which they possessed when I arrived at the city of Judea; and I found Antipus and his men toiling with their might to fortify the city.

16 Yea, and they were depressed in body as well as in spirit, for they had fought valiantly by day and toiled by night to maintain their cities; and thus they had suffered great afflictions of every kind.

17 And now they were determined to conquer in this place or die; therefore you may well suppose that this little force which I brought with me, yea, those sons of mine, gave them great hopes and much joy.

18 And now it came to pass that when the Lamanites saw that Antipus had received a greater strength to his army, they were compelled by the orders of Ammoron to not come against the city of Judea, or against us, to battle.

19 And thus were we favored of the Lord; for had they come upon us in this our weakness they might have perhaps destroyed our little army; but thus were we preserved.

20 They were commanded by Ammoron to maintain those cities which they had taken. And thus ended the twenty and sixth year. And in the commencement of the twenty and seventh year we had prepared our city and ourselves for defense.

21 Now we were desirous that the Lamanites should come upon us; for we were not desirous to make an attack upon them in their strongholds.

22 And it came to pass that we kept spies out round about, to watch the movements of the Lamanites, that they might not pass us by night nor by day to make an attack upon our other cities which were on the northward.

23 For we knew in those cities they were not sufficiently strong to meet them; therefore we were desirous, if they should pass by us, to fall upon them in their rear, and thus bring them up in the rear at the same time they were met in the front. We supposed that we could overpower them; but behold, we were disappointed in this our desire.

24 They durst not pass by us with their whole army, neither durst they with a part, lest they should not be sufficiently strong and they should fall.

Lake Superior. The Nephite "borders of the land" is along the St.Croix river where major Nephite cities were located (S).

Figure 2: The (prevented) march to Zarahemla from Antiparah (Alma 56:25) or Nephihah. Instead of following the Sidon all the way down where Nephite resistance might be encountered, this shorter route crosses the plains of Iowa for a total distance of 447 miles to Zarahemla is calculated to take about 22 days. To get to Nephihah is 759 miles or 16 days, by sea.

Verse 25 is not a reference to cities that are close at hand, but actually quite distant (see Figure 2). Lamanite strategy is to disappear and then surprise and strike at the Nephites in a distant unexpected location. Another way of saying this is: Because of Antipus they dared not expose themselves in an attack in the center or on the right flank of Nephite lands... etc

Note that to attack Zarahemla the Lamanites would "march down" but to attack Nephihah they would "cross the head of Sidon". It is clear from 1 Nephi 8:14 ("And I looked to behold from whence it came; and I saw the head thereof a little way off") that the head of a river is the source where it originates. One may think of the head as a very small stream -- as it was when Louis and Clark were looking for the head of the Missouri continental divide. If this was also true in the case with the Sidon, then the head would be somewhat nebulous and crossing it would not be a reference point of significance. However, the Book of Mormon makes several matter-of-fact references to the head of the Sidon indicating it was well known and well defined, which would indeed be the case where the head of the Siddon is St Croix Lake. The Sidon continental divide (where water flows either into the Atlantic via Lake Superior or into the Gulf of Mexico via the Mississippi) is just north of Upper St Croix Lake. So therefore, to "cross the head of Sidon" is what happens when taking the river route to the West Sea (Lake Superior) in order to access copper and silver mines (on the Keweenah peninsula and Island Royal) to follow established trade routes to Nephihah on the East Sea (Lake Michigan).

25 Neither durst they march down against the city of Zarahemla; neither durst they cross the head of Sidon, over to the city of Nephihah (see Figure 2).

26 And thus, with their forces, they were determined to maintain those cities which they had taken.

27 And now it came to pass in the second month of this year, there was brought unto

us many provisions from the fathers of those my two thousand sons.

28 And also there were sent two thousand men unto us from the land of Zarahemla. And thus we were prepared with ten thousand men, and provisions for them, and also for their wives and their children.

29 And the Lamanites, thus seeing our forces increase daily, and provisions arrive for our support, they began to be fearful, and began to sally forth, if it were possible to put an end to our receiving provisions and strength.

30 Now when we saw that the Lamanites began to grow uneasy on this wise, we were desirous to bring a stratagem into effect upon them; therefore Antipus ordered that I should march forth with my little sons to a neighboring city, as if we were carrying provisions to a neighboring city.

31 And we were to march near the city of Antiparah, as if we were going to the city beyond, in the borders by the seashore.

32 And it came to pass that we did march forth, as if with our provisions, to go to that city.

33 And it came to pass that Antipus did march forth with a part of his army, leaving the remainder to maintain the city. But he did not march forth until I had gone forth with my little army, and came near the city Antiparah.

34 And now, in the city Antiparah were stationed the strongest army of the Lamanites; yea, the most numerous.

35 And it came to pass that when they had been informed by their spies, they came forth with their army and marched against us.

36 And it came to pass that we did flee before them, northward. And thus we did lead away the most powerful army of the Lamanites; 37 Yea, even to a considerable distance, insomuch that when they saw the army of Antipus pursuing them, with their might, they did not turn to the right nor to the left, but pursued their march in a straight course after us; and, as we suppose, it was their intent to slay us before Antipus should overtake them, and this that they might not be surrounded by our people.
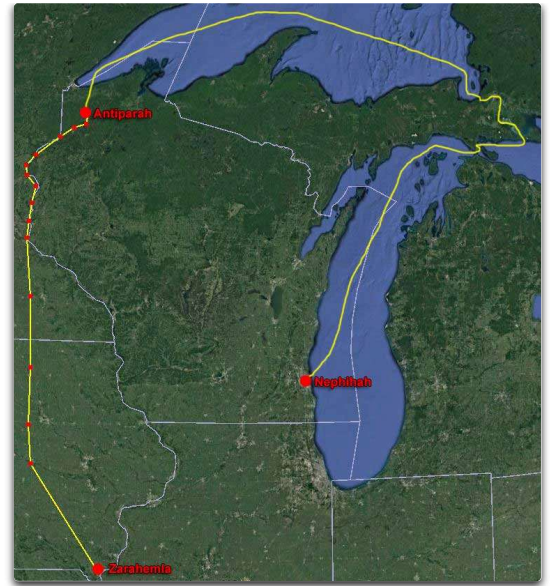
38 And now Antipus, beholding our danger, did speed the march of his army. But behold, it was night; therefore they did not overtake us, neither did Antipus overtake them; therefore we did camp for the night.

39 And it came to pass that before the dawn of the morning, behold, the Lamanites were pursuing us. Now we were not sufficiently strong to contend with them; yea, I would not suffer that my little sons should fall into their hands; therefore we did continue our march, and we took our march into the wilderness.

40 Now they durst not turn to the right nor to the left lest they should be surrounded; neither would I turn to the right nor to the left lest they should overtake me, and we could not stand against them, but be slain, and they would make their escape; and thus we did flee all that day into the wilderness, even until it was dark.

41 And it came to pass that again, when the light of the morning came we saw the Lamanites upon us, and we did flee before them.

42 But it came to pass that they did not pursue us far before they halted; and it was in the morning of the third day of the seventh month.

By divine design or coincidence, the miraculous battle victory started and ended on the third day of the seventh month (Tishri 3), which is the same calendar description as the victory of the Battle of Gettysburg, which is July 3 (See Figure 3).

43 And now, whether they were overtaken by Antipus we knew not, but I said unto my men: Behold, we know not but they have halted for the purpose that we should come against them, that they might catch us in their snare;.

44 Therefore what say ye, my sons, will ye go against them to battle?.

45 And now I say unto you, my beloved brother Moroni, that never had I seen so great courage, nay, not amongst all the Nephites.

46 For as I had ever called them my sons (for they were all of them very young) even so they said unto me: Father, behold our God is with us, and he will not suffer that we should fall; then let us go forth; we would not slay our brethren if they would let us alone; therefore let us go, lest they should overpower the army of Antipus.

47 Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt, God would deliver them.

48 And they rehearsed unto me the words of their mothers, saying: We do not doubt our mothers knew it.

49 And it came to pass that I did return with my two thousand against these Lamanites who had pursued us. And now behold, the armies of Antipus had overtaken them, and a terrible battle had commenced.

50 The army of Antipus being weary, because of their long march in so short a space of time, were about to fall into the hands of the Lamanites; and had I not returned with my two thousand they would have obtained their purpose.

51 For Antipus had fallen by the sword, and many of his leaders, because of their weariness, which was occasioned by the speed of their march--therefore the men of Antipus, being confused because of the fall of their leaders, began to give way before the Lamanites.

52 And it came to pass that the Lamanites took courage, and began to pursue them; and thus were the Lamanites pursuing them with great vigor when Helaman came upon their rear with his two thousand, and began to slay them exceedingly, insomuch that the whole army of the Lamanites halted and turned upon Helaman.

53 Now when the people of Antipus saw that the Lamanites had turned them about, they gathered together their men and came again upon the rear of the Lamanites.

54 And now it came to pass that we, the people of Nephi, the people of Antipus, and I with my two thousand, did surround the Lamanites, and did slay them; yea, insomuch that they were compelled to deliver up their weapons of war and also themselves as prisoners of war.

55 And now it came to pass that when they had surrendered themselves up unto us, behold, I numbered those young men who had fought with me, fearing lest there were many of them slain.

Figure 3: The route of the Stripling Soldiers from Judea, past Antiparah on the way to the city beyond Antipus, by the sea. They turn back to join with the men of Antipus and defeat the Lamanites, as marked with the battle icon. It is 37 miles total distance from Antiparah to the West Sea.

56 But behold, to my great joy, there had not one soul of them fallen to the earth; yea, and they had fought as if with the strength of God; yea, never were men known to have fought with such miraculous strength; and with such mighty power did they fall upon the Lamanites, that they did frighten them; and for this cause did the Lamanites deliver themselves up as prisoners of war.
57 And as we had no place for our prisoners, that we could guard them to keep them from the armies of the Lamanites, therefore we sent them to the land of Zarahemla, and a part of those men who were not slain of Antipus, with them; and the remainder I took and joined them to my stripling Ammonites, and took our march back to the city of Judea.

Alma 57.
22 And now behold, it was these my sons, and those men who had been selected to convey the prisoners, to whom we owe this great victory; for it was they who did beat the Lamanites; therefore they were driven back to the city of Manti.

Alma 58.
1 And behold, now it came to pass that our next object was to obtain the city of Manti; but behold, there was no way that we could lead them out of the city by our small bands. For behold, they remembered that which we had hitherto done; therefore we could not decoy them away from their strongholds.
13 And thus we did go forth with all our might against the Lamanites, who were in the city of Manti; and we did pitch our tents by the wilderness side, which was near to the city.
25 And behold, it was night and they did pitch their tents, for the chief captains of the Lamanites had supposed that the Nephites were weary because of their march; and supposing that they had driven their whole army therefore they took no thought concerning the city of Manti.
26 Now it came to pass that when it was night, I caused that my men should not sleep, but that they should march forward by another way towards the land of Manti.
27 And because of this our march in the night-time, behold, on the morrow we were beyond the Lamanites, insomuch that we did arrive before them at the city of Manti.
28 And thus it came to pass, that by this stratagem we did take possession of the city of Manti without the shedding of blood.
39 And those sons of the people of Ammon, of whom I have so highly spoken, are with me in the city of Manti; and the Lord had supported them, yea, and kept them from falling by the sword, insomuch that even one soul has not been slain.
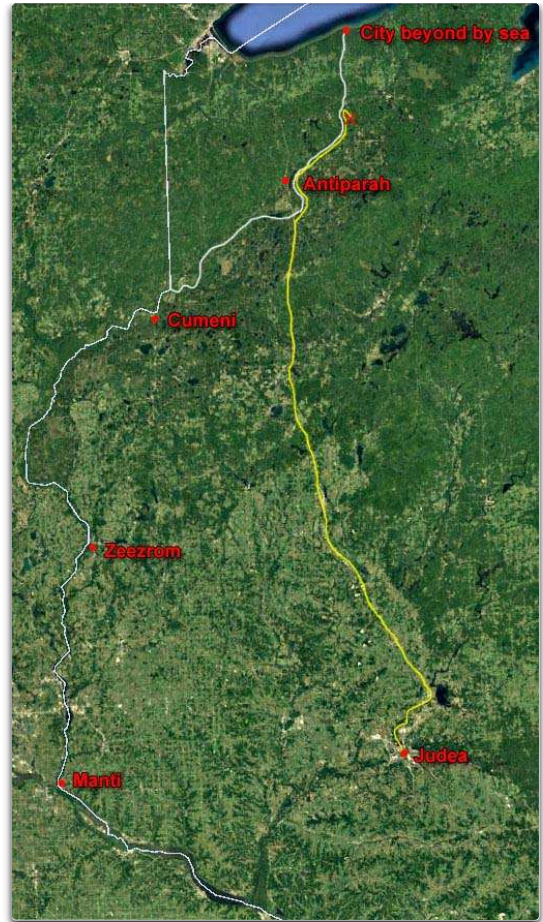
⇩ 4.6 The Lands Near the East Sea

⇩ 4.6.1 Conflict in Morionton

Section Revised: 28 February 2024

Alma 8
7 Now it was the custom of the people of Nephi to call their lands, and their cities, and their villages, yea, even all their small villages, after the name of him who first possessed them ...

[Note: Spelling of Morionton is used instead of Morianton - to fix a spelling copy error in the original documents, as reported in "The Book of Mormon, The Earliest Text", by Royal Skousen.]

Morionton and Lehi appear to be new settlement areas for the Nephites, given that there is argument over territory and given the Nephite custom for naming land, which is after the name of their founder which is still the leader, Morionton.

Alma 50
25 And it came to pass that in the commencement of the twenty and fourth year of the reign of the judges, there would also have been peace among the people of Nephi had it not been for a contention which took place among them concerning the land of Lehi, and the land of Morionton, which joined upon the borders of Lehi; both of which were on the borders by the seashore (S).
26 For behold, the people who possessed the land of Morionton did claim a part of the land of Lehi; therefore there began to be a warm contention between them, insomuch that the people of Morionton took up arms against their brethren, and they were determined by the sword to slay them.
27 But behold, the people who possessed the land of Lehi fled (light blue route) to the camp of Moroni B, and appealed unto him for assistance; for behold they were not in the wrong.
28 And it came to pass that when the people of Morionton, who were led by a man whose name was Morionton, found that the people of Lehi had fled to the camp of Moroni (B), they were exceedingly fearful lest the army of Moroni should come upon them and destroy them.
29 Therefore, Morionton put it into their hearts that they should flee to the land which was northward, (D) which was covered with large bodies of water, and take possession of the land which was northward.
30 And behold, they would have carried this plan into effect, (which would have been a cause to have been lamented) but behold, Morionton being a man of much passion, therefore he was angry with one of his maid servants, and he fell upon her and beat her much.

31 And it came to pass that she fled, and came over to the camp of Moroni (B), and told Moroni all things concerning the matter, and also concerning their intentions to flee into the land northward.
32 Now behold, the people who were in the land Bountiful (B), or rather Moroni, feared that they would hearken to the words of Morionton and unite with his people, and thus he would obtain possession of those parts of the land, which would lay a foundation for serious consequences among the people of Nephi, yea, which consequences would lead to the overthrow of their liberty.

Land and city of Morianton

33 Therefore Moroni sent an army, with their camp, to head the people of Morionton, to stop their flight into the land northward (NP).
34 And it came to pass that they did not head them until they had come to the borders of the land Desolation (D); and there they did head them, by the narrow pass (NP) which led by the sea into the land northward, yea, by the sea, on the west and on the east.
35 And it came to pass that the army which was sent by Moroni (purple route), which was led by a man whose name was Teancum, did meet the people of Morionton (light blue route); and so stubborn were the people of Morionton, (being inspired by his wickedness and his flattering words) that a battle commenced between them, in the which Teancum did slay Morionton and defeat his army (NP), and took them prisoners, and returned to the camp of Moroni (B=Bountiful). And thus ended the twenty and fourth year of the reign of the judges over the people of Nephi.
36 And thus were the people of Morionton brought back. And upon their covenanting to keep the peace they were restored to the land of Morionton, and a union took place between them and the people of Lehi; and they were also restored to their lands.
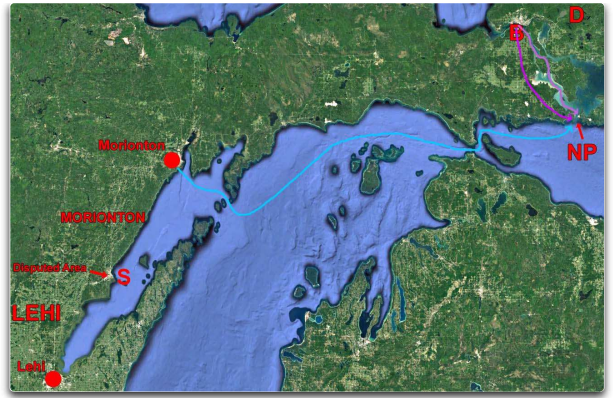
Given the proposed locations of Morionton and Lehi, the most logical place of dispute between them would be, what is now Marinette Wisconsin (on the south side of the river) and Menominee, Michigan (on the north side of the river), which is where the Brule (Menominee) River empties into Lake Michigan (S). This is a key transport point of the "Old Copper Complex Culture" that goes back in ancient times, to at least the Jaredite time period. In 1952, an ancient burial ground was found there within what is now the Wisconsin Copper Culture State Park, a National Historic Landmark. See Copper Culture State Park and Old Copper Complex.

Besides the De Tour Passage there other routes available to go north by water. On the other side of Drummond Island and Cockburn Island is the False Detour Channel and the Mississagi Straits. However, these are more dangerous, being shallow and with shoals and rocks closer to the surface. These routes require more expertise and better maps to navigate safely and especially through the area marked as (S). It is estimated that the lake levels were 6 feet or so lower 2000 years ago than they are today so, in short, the De Tour Passage is much quicker and safer and is the passage Nephites would have used exclusively when traveling to the land north.

Best route leading to the land north/Desolation.

Morionton is headed by Teancum, defeated, and prevented from obtaining the narrow pass (about a mile wide) to the land northward. The narrow pass is a sea route, now called the "De Tour Passage" (NP). The Book of Mormon calls it a "narrow passage" which is the water route that leads from the east sea (Lake Michigan) to the west sea (Lake Superior) and which forms the border between the land of Bountiful and the land of Desolation. It is often referred to as the border between the lands north and the lands south. We are not told how the people of Morionton were headed by Teancom "by the narrow pass that leads by the sea to the land northward" and whether it was a naval battle, land battle or both. This being an extremely strategic spot for the Nephites, they likely had fortifications and military equipment already in place and some method to monitor and control travel through the pass.

The naarrow passage leading to the lands north and the east sea.

⇩ 4.6.2 War of Amalickiah

Section Revised: 27 February 2024

Alma 51
22 Behold, it came to pass that while Moroni was thus breaking down the wars and contentions among his own people, and subjecting them to peace and civilization, and making regulations to prepare for war against the Lamanites, behold, the Lamanites had come into the land of Moroni, which was in the borders by the seashore.
23 And it came to pass that the Nephites were not sufficiently strong in the city of Moroni; therefore Amalickiah did drive them, slaying many. And it came to pass that Amalickiah took possession of the city, yea, possession of all their fortifications.
24 And those who fled out of the city of Moroni came to the city of Nephihah; and also the people of the city of Lehi gathered themselves together, and made

Figure 1: Follow the teal dotted line for Amalickiah's string of victories and progress along the "east borders by the seashore" (Lake Michigan).

preparations and were ready to receive the Lamanites to battle.

25 But it came to pass that Amalickiah would not suffer the Lamanites to go against the city of Nephihah to battle, but kept them down by the seashore, leaving men in every city to maintain and defend it.

26 And thus he went on, taking possession of many cities, the city of Moroni, and the city of Lehi, and the city of Morionton, and the city of Omner, and the city of Gid, and the city of Mulek, all of which were on the east borders by the seashore.

27 And thus had the Lamanites obtained, by the cunning of Amalickiah, so many cities, by their numberless hosts, all of which were strongly fortified after the manner of the fortifications of Moroni; all of which afforded strongholds for the Lamanites.

28 And it came to pass that they marched to the borders of the land Bountiful, driving the Nephites before them and slaying many.

29 But it came to pass that they were met by Teancum, who had slain Morionton and had headed his people in his flight.

30 And it came to pass that he headed Amalickiah also, as he was marching forth with his numerous army that he might take possession of the land Bountiful, and also the land northward (Desolation).

31 But behold he met with a disappointment by being repulsed by Teancum and his men, for they were great warriors; for every man of Teancum did exceed the Lamanites in their strength and in their skill of war, insomuch that they did gain advantage over the Lamanites.

32 And it came to pass that they did harass them, insomuch that they did slay them even until it was dark. And it came to pass that Teancum and his men did pitch their tents in the borders of the land Bountiful; and Amalickiah did pitch his tents in the borders on the beach by the seashore, and after this manner were they driven. (See also Figure 2)

33 And it came to pass that when the night had come, Teancum and his servant stole forth and went out by night, and went into the camp of Amalickiah; and behold, sleep had overpowered them because of their much fatigue, which was caused by the labors and heat of the day.

34 And it came to pass that Teancum stole privily into the tent of the king, and put a javelin to his heart; and he did cause the death of the king immediately that he did not awake his servants.

35 And he returned again privily to his own camp, and behold, his men were asleep, and he awoke them and told them all the things that he had done.

36 And he caused that his armies should stand in readiness, lest the Lamanites had awakened and should come upon them.

37 And thus endeth the twenty and fifth year of the reign of the judges over the people of Nephi; and thus endeth the days of Amalickiah.
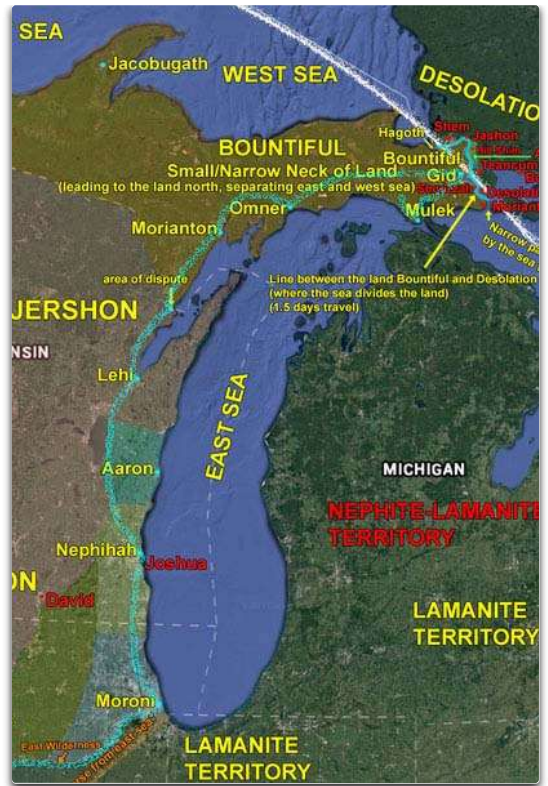
Alma 52

1 And now, it came to pass in the twenty and sixth year of the reign of the judges over the people of Nephi, behold, when the Lamanites awoke on the first morning of the first month, behold, they found Amalickiah was dead in his own tent; and they also saw that Teancum was ready to give them battle on that day (T).

2 And now, when the Lamanites saw this they were affrighted; and they abandoned their design in marching into the land northward, and retreated (M) with all their army into the city of Mulek, and sought protection in their fortifications.

3 And it came to pass that the brother of Amalickiah was appointed king over the people; and his name was Ammoron; thus king Ammoron, the brother of king Amalickiah, was appointed to reign in his stead.

4 And it came to pass that he did command that his people should maintain those cities, which they had taken by the shedding of blood; for they had not taken any cities save they had lost much blood.

5 And now, Teancum saw that the Lamanites were determined to maintain those cities which they had taken, and those parts of the land which they had obtained possession of; and also seeing the enormity of their number, Teancum thought it was not expedient that he should attempt to attack them in their forts.

6 But he kept his men round about, as if making preparations for war; yea, and truly he was preparing to defend himself against them, by casting up walls round about and preparing places of resort.

7 And it came to pass that he kept thus preparing for war until Moroni had sent a large number of men (W and/or L) to strengthen his army.

8 And Moroni also sent orders (W) unto him that he should retain all the prisoners who fell into his hands; for as the Lamanites had taken many prisoners, that he should retain all the prisoners of the Lamanites as a ransom for those whom the Lamanites had taken.

9 And he also sent orders (W) unto him that he should fortify the land Bountiful, and secure the narrow pass (P) which led into the land northward, lest the Lamanites should obtain that point and should have power to harass them on every side.

10 And Moroni also sent unto him (W), desiring him that he would be faithful in maintaining that quarter of the land, and that he would seek every opportunity to scourge the Lamanites in that quarter, as much as was in his power, that perhaps he might take again by stratagem or some other way those cities which had been taken out of their hands; and that he also would fortify and strengthen the cities round about, which had not fallen into the hands of the Lamanites.

11 And he also said unto him, I would come unto you, but behold, the Lamanites are upon us in the borders of the land by the west sea (BW, in Figure 3); and behold, I go against them, therefore I cannot come unto you.

Figure 2: Teancum defeats and kills Amalickiah. Note that the walking distance (M) from Mulek to the battle (T) is 45 miles or about three days travel.
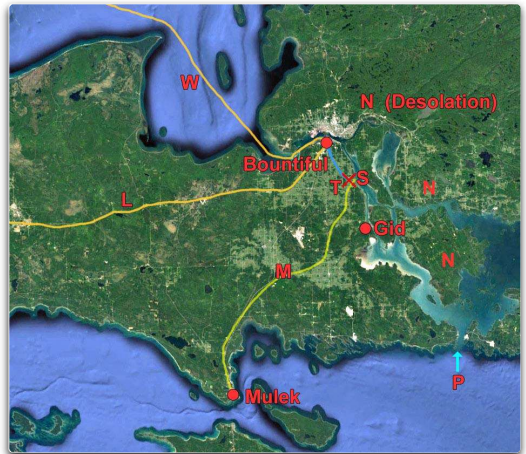
Figure 3: Moroni's travel to Teancum by land (L) is 400 miles or about 30-40 days.
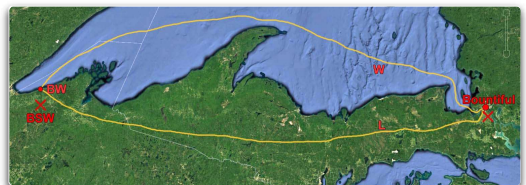
Per verse 11, Moroni is in Manti, not too far distant. Communications and some men and provisions were most likely sent via the West Sea (W) since this journey is only about a week by water (after waiting for favorable winds) - but possibly also by land. The land route (L) to Moroni is 400 miles, so that would take about 30-40 days to make the (L) journey.

12 Now, the king (Ammoron) had departed out of the land of Zarahemla, and had made known unto the queen concerning the death of his brother, and had gathered together a large number of men, and had marched forth against the Nephites on the borders by the west sea (BW).

13 And thus he was endeavoring to harass the Nephites, and to draw away a part of their forces to that part of the land, while he had commanded those whom he had left to possess the cities which he had taken, that they should also harass the Nephites on the borders by the east sea (BW), and should take possession of their lands as much as it was in their power, according to the power of their armies.

14 And thus were the Nephites in those dangerous circumstances in the ending of the twenty and sixth year of the reign of the judges over the people of Nephi.

15 But behold, it came to pass in the twenty and seventh year of the reign of the judges, that Teancum, by the command of Moroni--who had established armies to protect the south and the west borders of the land (BW), and had begun his march towards the land Bountiful (L), that he might assist Teancum with his men in retaking the cities which they had lost--

This location "south and the west borders of the land", is the land of Manti on the western borders of Nephite lands, and near to Lake Superior - the west sea. It is also called "on the west sea, south" in Alma 53:8. See Figure 3.

16 And it came to pass that Teancum had received orders to make an attack upon the city of Mulek (see Figure 4), and retake it if it were possible.

17 And it came to pass that Teancum made preparations to make an attack upon the city of Mulek, and march forth with his army (M) against the Lamanites; but he saw that it was impossible that he could overpower them while they were in their fortifications; therefore he abandoned his designs and returned again to the city Bountiful, to wait for the coming of Moroni, that he might receive strength to his army.

18 And it came to pass that Moroni did arrive (L) with his army at the land of Bountiful, in the latter end of the twenty and seventh year of the reign of the judges over the people of Nephi.

19 And in the commencement of the twenty and eighth year, Moroni and Teancum and many of the chief captains held a council of war--what they should do to cause the Lamanites to come out against them to battle; or that they might by some means flatter them out of their strongholds, that they might gain advantage over them and take again the city of Mulek.

20 And it came to pass they sent embassies to the army of the Lamanites, which protected the city of Mulek, to their leader, whose name was Jacob, desiring him that he would come out with his armies to meet them upon the plains (M) between the two cities. But behold, Jacob, who was a Zoramite, would not come out with his army to meet them upon the plains.

21 And it came to pass that Moroni, having no hopes of meeting them upon fair grounds, therefore, he resolved upon a plan that he might decoy the Lamanites out of their strongholds.

Figure 4: Battle scenario for Moroni vs Jacob on the plains south of Bountiful.

22 Therefore he caused that Teancum should take a small number of men and march down near the seashore (SM); and Moroni and his army, by night, marched in the wilderness, on the west (WM) of the city Mulek; and thus, on the morrow, when the guards of the Lamanites had discovered Teancum, they ran and told it unto Jacob, their leader.

23 And it came to pass that the armies of the Lamanites did march forth against Teancum, supposing by their numbers to overpower Teancum because of the smallness of his numbers. And as Teancum saw the armies of the Lamanites coming out against him he began to retreat down by the seashore, northward (SN).

24 And it came to pass that when the Lamanites saw that he began to flee, they took courage and pursued them with vigor (V). And while Teancum was thus leading away the Lamanites who were pursuing them in vain, behold, Moroni commanded that a part of his army who were with him should march forth into the city, and take possession (MP) of it.

25 And thus they did, and slew all those who had been left to protect the city, yea, all those who would not yield up their weapons of war.

26 And thus Moroni had obtained possession of the city Mulek with a part of his army, while he marched with the remainder to meet the Lamanites when they should return from the pursuit of Teancum.

27 And it came to pass that the Lamanites (LA) did pursue Teancum (T) until they came near the city Bountiful, and then they were met by Lehi and a small army (L), which had been left to protect the city Bountiful.

28 And now behold, when the chief captains of the Lamanites had beheld Lehi (L) with his army coming against them, they fled in much confusion, lest perhaps they should not obtain the city Mulek before Lehi should overtake them; for they were wearied because of their march, and the men of Lehi were fresh.

29 Now the Lamanites did not know that Moroni had been in their rear (M) with his army; and all they feared was Lehi and his men.

30 Now Lehi was not desirous to overtake them till they should meet Moroni and his army.

31 And it came to pass that before the Lamanites had retreated far they were surrounded by the Nephites, by the men of Moroni on one hand, and the men of Lehi on the other, all of whom were fresh and full of strength; but the Lamanites were wearied because of their long march.

32 And Moroni commanded his men that they should fall upon them until they had given up their weapons of war (M).

33 And it came to pass that Jacob, being their leader, being also a Zoramite, and having an unconquerable spirit, he led the Lamanites forth to battle with exceeding fury against Moroni.

34 Moroni being in their course of march (M), therefore Jacob was determined to slay them and cut his way through to the city of Mulek. But behold, Moroni and his men were more powerful; therefore they did not give way before the Lamanites.

35 And it came to pass that they fought on both hands with exceeding fury; and there were many slain on both sides; yea, and Moroni was
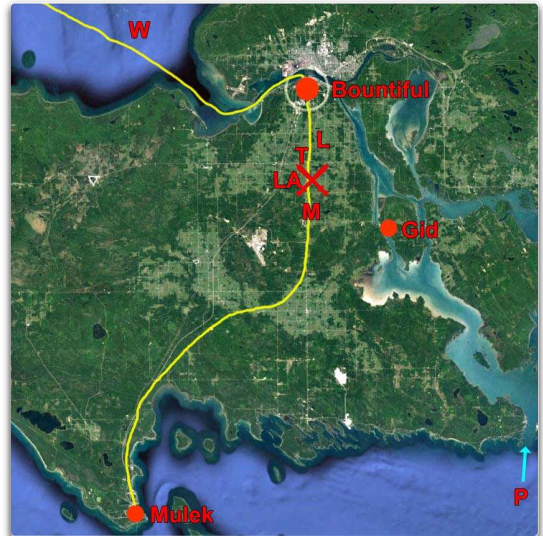

Figure 5: Proposed troop movements for Moroni and Teancum based on Book of Mormon text. Note for scale the distance top to bottom (M to Mulek) is only 15 miles, a 5-6 hour march for foot soldiers in a hurry.

wounded and Jacob was killed.

36 And Lehi pressed upon their rear with such fury with his strong men, that the Lamanites in the rear delivered up their weapons of war; and the remainder of them, being much confused, knew not whither to go or to strike.

37 Now Moroni seeing their confusion, he said unto them: If ye will bring forth your weapons of war and deliver them up, behold we will forbear shedding your blood.

38 And it came to pass that when the Lamanites had heard these words, their chief captains, all those who were not slain, came forth and threw down their weapons of war at the feet of Moroni, and also commanded their men that they should do the same.

39 But behold, there were many that would not; and those who would not deliver up their swords were taken and bound, and their weapons of war were taken from them, and they were compelled to march with their brethren forth into the land Bountiful.

40 And now the number of prisoners who were taken exceeded more than the number of those who had been slain, yea, more than those who had been slain on both sides.

Alma 53

1 And it came to pass that they did set guards over the prisoners of the Lamanites, and did compel them to go forth and bury their dead, yea, and also the dead of the Nephites who were slain; and Moroni placed men over them to guard them while they should perform their labors.

2 And Moroni went to the city of Mulek with Lehi, and took command of the city and gave it unto Lehi. Now behold, this Lehi was a man who had been with Moroni in the more part of all his battles; and he was a man like unto Moroni, and they rejoiced in each other's safety; yea, they were beloved by each other, and also beloved by all the people of Nephi.

3 And it came to pass that after the Lamanites had finished burying their dead and also the dead of the Nephites, they were marched back into the land Bountiful; and Teancum, by the orders of Moroni, caused that they should commence laboring in digging a ditch round about the land, or the city, Bountiful (yellow border).

4 And he caused that they should build a breastwork of timbers upon the inner bank of the ditch; and they cast up dirt out of the ditch against the breastwork of timbers; and thus they did cause the Lamanites to labor until they had encircled the city of Bountiful round about with a strong wall of timbers and earth, to an exceeding height.

5 And this city became an exceeding stronghold ever after; and in this city they did guard the prisoners of the Lamanites; yea, even within a wall which they had caused them to build with their own hands. Now Moroni was compelled to cause the Lamanites to labor, because it was easy to guard them while at their labor; and he desired all his forces when he should make an attack upon the Lamanites.

6 And it came to pass that Moroni had thus gained a victory over one of the greatest of the armies of the Lamanites, and had obtained possession of the city of Mulek, which was one of the strongest holds of the Lamanites in the land of ~~Nephi~~ the Nephites; and thus he had also built a stronghold to retain his prisoners.

Figure 6: Moroni's travel to Teancum by land (L) is 400 miles or about 30-40 days.

The city of Mulek is not in the "land of Nephi" -- this is a copy error. It should read "land of the Nephites". See Royal Skousen, The Book of Mormon - The Earliest Text, Alma 53:6.

7 And it came to pass that he did no more attempt a battle with the Lamanites in that year, but he did employ his men in preparing for war, yea, and in making fortifications to guard against the Lamanites, yea, and also delivering their women and their children from famine and affliction, and providing food for their armies.

8 And now it came to pass that the armies of the Lamanites, on the west sea, south (BW), while in the absence of Moroni on account of some intrigue amongst the Nephites, which caused dissensions amongst them, had gained some ground (BSW) over the Nephites, yea, insomuch that they had obtained possession of a number of their cities in that part of the land.

9 And thus because of iniquity amongst themselves, yea, because of dissensions and intrigue among themselves they were placed in the most dangerous circumstances.

Alma 55

16 And Moroni had prepared his men with weapons of war; and he went (B) to the city Gid, while the Lamanites were in a deep sleep and drunken, and cast in weapons of war unto the prisoners, insomuch that they were all armed;

17 Yea, even to their women, and all those of their children, as many as were able to use a weapon of war, when Moroni had armed all those prisoners; and all those things were done in a profound silence. 18 But had they awakened the Lamanites, behold they were drunken and the Nephites could have slain them. 19 But behold, this was not the desire of Moroni; he did not delight in murder or bloodshed, but he delighted in the saving of his people from destruction; and for this cause he might not bring upon him injustice, he would not fall upon the Lamanites and destroy them in their drunkenness.

Figure 7: Moroni captures Gid, send prisoners to Bountiful, prepares to recapture Morionton.

20 But he had obtained his desires; for he had armed those prisoners of the Nephites who were within the wall of the city Gid and had given them power to gain possession of those parts which were within the walls.

21 And then he caused the men who were with him to withdraw a pace from them, and surround the armies of the Lamanites.

22 Now behold this was done in the night-time, so that when the Lamanites awoke in the morning they beheld that they were surrounded by the Nephites without, and that their prisoners were armed within.

23 And thus they saw that the Nephites had power over them; and in these circumstances they found that it was not expedient that they should fight with the Nephites; therefore their chief captains demanded their weapons of war, and they brought them forth and cast them at the feet of the Nephites, pleading for mercy.

24 Now behold, this was the desire of Moroni. He took them prisoners of war, and took possession of the city, and caused that all the prisoners should be liberated, who were Nephites; and they did join the army of Moroni, and were a great strength to his army.

25 And it came to pass that he did cause the Lamanites, whom he had taken prisoners, that they should commence a labor in strengthening the fortifications round about the city Gid.

26 And it came to pass that when he had fortified the city Gid, according to his desires, he caused that his prisoners should be taken (B) to the city Bountiful; and he also guarded that city with an exceedingly strong force.

27 And it came to pass that they did, notwithstanding all the intrigues of the Lamanites, keep and protect all the prisoners whom they had taken, and also maintain all the ground and the advantage which they had retaken.

28 And it came to pass that the Nephites began again to be victorious, and to reclaim their rights and their privileges.

29 Many times did the Lamanites attempt to encircle them about by night, but in these attempts they did lose many prisoners.

30 And many times did they attempt to administer of their wine to the Nephites, that they might destroy them with poison or with drunkenness.

31 But behold, the Nephites were not slow to remember the Lord their God in this their time of affliction. They could not be taken in their
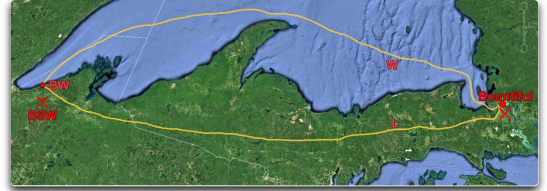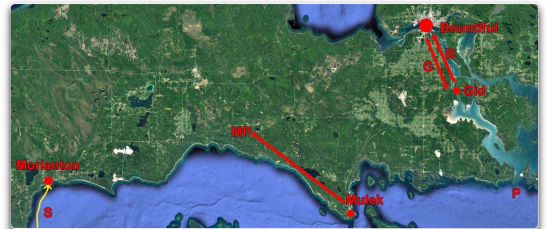
snares; yea, they would not partake of their wine, save they had first given to some of the Lamanite prisoners.

32 And they were thus cautious that no poison should be administered among them; for if their wine would poison a Lamanite it would also poison a Nephite; and thus they did try all their liquors.

33 And now it came to pass that it was expedient for Moroni to make preparations (MP) to attack the city Morionton; for behold, the Lamanites had, by their labors, fortified the city Morionton until it had become an exceeding stronghold.

34 And they were continually bringing new forces (S) into that city, and also new supplies of provisions.

35 And thus ended the twenty and ninth year of the reign of the judges over the people of Nephi.

Morionton is isolated from other known cities and so not easily accessible by land. It does however border the East Sea (Lake Michigan) and so is accessible by water for "continually bringing new forces". The account leaves off with Moroni making preparations to go against Morionton but we hear no more about it. Mormon is more anxious to tell us about the exploits of the stripling soldiers so he skips to that in chapter 56 (see Section 4.5.3 War of Amalickiah - Stripling Soldiers). We next hear of Morionton in Alma 62, at which point it is in Nephite hands.

⇩ 4.6.3 The Fall of Nephihah

Section Revised: 27 February 2024

Alma 59

1 Now it came to pass in the thirtieth year of the reign of the judges over the people of Nephi, after Moroni had received and had read Helaman's epistle, he was exceedingly rejoiced because of the welfare, yea, the exceeding success which Helaman had had, in obtaining those lands (in Manti) which were lost.

2 Yea, and he did make it known unto all his people, in all the land round about in that part where he was, that they might rejoice also.

3 And it came to pass that he immediately sent an epistle to Pahoran (in Zarahemla), desiring that he should cause men to be gathered together to strengthen Helaman, or the armies of Helaman, insomuch that he might with ease maintain that part of the land which he had been so miraculously prospered in regaining.

4 And it came to pass when Moroni had sent this epistle to the land of Zarahemla, he began again to lay a plan that he might obtain the remainder of those possessions and cities which the Lamanites had taken from them.

5 And it came to pass that while Moroni was thus making preparations to go against the Lamanites to battle, behold, the people of Nephihah, who were gathered together from the city of Moroni and the city of Lehi and the city of Morionton, were attacked by the Lamanites.

6 Yea, even those who had been compelled to flee from the land of Manti, and from the land round about, had come over n> and joined the Lamanites in this part of the land (near Nephihah).

7 And thus being exceedingly numerous, yea, and receiving strength from day to day, by the command of Ammoron they came forth against the people of Nephihah, and they did begin to slay them with an exceedingly great slaughter.

8 And their armies were so numerous that the remainder of the people of Nephihah were obliged to flee before them; and they came even and joined the army of Moroni (in Bountiful).

9 And now as Moroni had supposed that there should be men sent to the city of Nephihah, to the assistance of the people to maintain that city, and knowing that it was easier to keep the city from falling into the hands of the Lamanites than to retake it from them, he supposed that they would easily maintain that city.

10 Therefore he retained all his force to maintain those places which he had recovered.

11 And now, when Moroni saw that the city of Nephihah was lost he was exceedingly sorrowful, and began to doubt, because of the wickedness of the people, whether they should not fall into the hands of their brethren.

12 Now this was the case with all his chief captains. They doubted and marveled also because of the wickedness of the people, and this because of the success of the Lamanites over them.

13 And it came to pass that Moroni was angry with the government, because of their indifference concerning the freedom of their country.
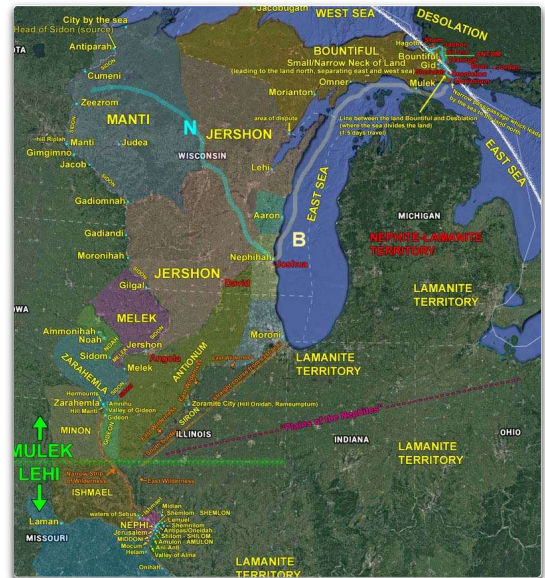
As described in Alma 59, the defeated Lamanites shifted their forces east to capture Nephihah.

⇩ 4.6.4 War of Nephite Dissenters

Section Revised: 26 February 2024

Helaman 4

1 And it came to pass in the fifty and fourth year there were many dissensions in the church, and there was also a contention among the people, insomuch that there was much bloodshed.

2 And the rebellious part were slain and driven out of the land, and they did go unto the king of the Lamanites

3 And it came to pass that they did endeavor to stir up the Lamanites to war against the Nephites; but behold, the Lamanites were exceedingly afraid, insomuch that they would not hearken to the words of those dissenters

4 But it came to pass in the fifty and sixth year of the reign of the judges, there were dissenters who went up from the Nephites to the Lamanites; and they succeeded with those others in stirring them up to anger against the Nephites; and they were all that year preparing for war.

5 And in the fifty and seventh year they did come down against the Nephites to battle, and they did commence the work of death; yea, insomuch that in the fifty and eighth year of the reign of the judges they succeeded in obtaining possession of the land of Zarahemla; yea, and also all the lands, even unto the land which was near the land
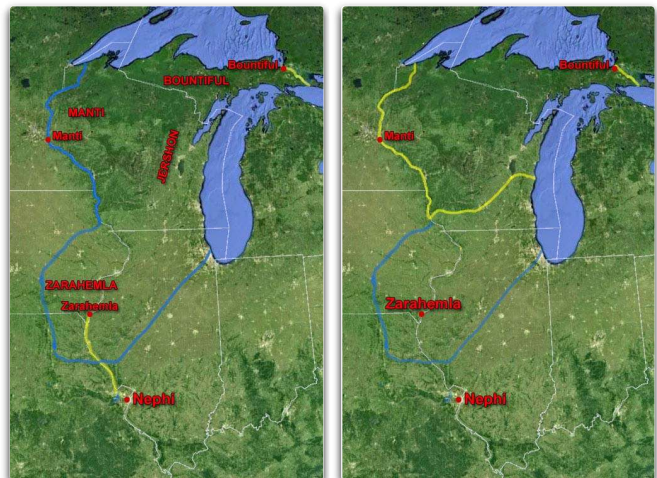
Bountiful.
6 And the Nephites and the armies of Moronihah were driven even into the land of Bountiful;
7 And there they did fortify against the Lamanites, from the west sea, even unto the east (yellow line starting at Bountiful); it being a day's journey for a Nephite, on the line which they had fortified and stationed their armies to defend their north country.
8 And thus those dissenters of the Nephites, with the help of a numerous army of the Lamanites, had obtained all the possession of the Nephites which was in the land southward. And all this was done in the fifty and eighth and ninth years of the reign of the judges.
9 And it came to pass in the sixtieth year of the reign of the judges, Moronihah did succeed with his armies in obtaining many parts of the land; yea, they regained many cities which had fallen into the hands of the Lamanites.
10 And it came to pass in the sixty and first year of the reign of the judges they succeeded in regaining even the half of all their possessions (extended yellow line running through Manti to the East Sea).
11 Now this great loss of the Nephites, and the great slaughter which was among them, would not have happened had it not been for their wickedness and their abomination which was among them; yea, and it was among those also who professed to belong to the church of God.
12 And it was because of the pride of their hearts, because of their exceeding riches, yea, it was because of their oppression to the poor, withholding their food from the hungry, withholding their clothing from the naked, and smiting their humble brethren upon the cheek, making a mock of that which was sacred, denying the spirit of prophecy and of revelation, murdering, plundering, lying, stealing, committing adultery, rising up in great contentions, and deserting away into the land of Nephi, among the Lamanites--
13 And because of this their great wickedness, and their boastings in their own strength, they were left in their own strength; therefore they did not prosper, but were afflicted and smitten, and driven before the Lamanites, until they had lost possession of almost all their lands.
14 But behold, Moronihah did preach many things unto the people because of their iniquity, and also Nephi and Lehi, who were the sons of Helaman, did preach many things unto the people, yea, and did prophesy many things unto them concerning their iniquities, and what should come unto them if they did not repent of their sins.
15 And it came to pass that they did repent, and inasmuch as they did repent they did begin to prosper.
16 For when Moronihah saw that they did repent he did venture to lead them forth from place to place, and from city to city, even until they had regained the one-half of their property and the one-half of all their lands.

Nephites driven into the Land of Bountiful and they fortify along the yellow line which borders the lands northward. There is no indication they ever had to defend that border at this time, so they may have occupied most of the narrow neck of land separating the two seas until they began to expand and regain their lands to the south.

Proposed boarders after Moronihah regains half of original Nephite possessions. The outline in blue represents the former borders. The outline in yellow seems like the most natural new boundaries for being one half of the former territory.

About verse 7: The Nephites are still in Bountiful so the fortifications must be on the Bountiful side of the boundary line. See also, Section 4.2, verse 30. The border separation between Bountiful and the north countries is the St Mary's river (which drains Lake Superior to Lake Huron) but really most of it is an inlet of Lake Huron with multiple islands separating the lands. The islands are today named Sugar Island, Neebish Island, and St Joseph Island. Trying to traverse this expanse of water has many of the same logistical problems and military dangers as trying to cross the English Channel for invasion. If the defenders are waiting and prepared, they have a huge advantage. Looking at the map informs us of the two easiest areas to cross are from the East side of Neebish Island or even better, up at Sault Ste Marie somewhere (pronounced Soo Saint Marie). There's no real need to station soldiers south of Manuscong, just keep spies and scouts in swift canoes patrolling the south. The fortified line is along the line where Bountiful meets the land northward (also known as the Land of Desolation). The most logical location for the Nephite city of Bountiful is at present day Sault Ste Marie. The Entity Relationship model calls for Bountiful to be the northern most city and this is the most northern location along the border. It is a key strategic location for trade, travel, and military security. The name Bountiful is unique in that all other cities are named after the first person to live there but Bountiful has a name that is an adjective. It could be because of it's importance in the shipping of raw materials, metals, and other trade goods.

⇩ 4.6.5 Migrations to the Land Northward

Section Revised: 27 February 2024

Helaman 3
3 And it came to pass in the forty and sixth, yea, there was much contention and many dissensions; in the which there were an exceedingly great many who departed out of the land of Zarahemla (Zarahemla), and went forth unto the land northward to inherit the land.
4 And they did travel to an exceedingly great distance (North), insomuch that they came to large bodies of water and many rivers.
5 Yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate and without timber, because of the many inhabitants who had before inherited the land.
6 And now no part of the land was desolate, save it were for timber; but because of the greatness of the destruction of the people who had before inhabited the land it was called desolate (Desolation, North).
7 And there being but little timber upon the face of the land, nevertheless the people who went forth became exceedingly expert in the working of cement; therefore they did build houses of cement, in the which they did dwell.
8 And it came to pass that they did multiply and spread, and did go forth from the land southward (Zarahemla, Nephi, Moroni) to the land northward (North), and did spread insomuch that they began to cover the face of the whole earth, from the sea south (Sea South) to the sea north (Sea North), from the sea west (Sea West) to the sea east (Sea East).
9 And the people who were in the land northward (Desolation, North) did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings.
10 And it came to pass as timber was exceedingly scarce in the land northward (Desolation, North), they did send forth much by the way of shipping.
11 And thus they did enable the people in the land northward (North, Desolation) that they might build many cities, both of wood and of cement.
12 And it came to pass that there were many of the people of Ammon, who were Lamanites by birth, did also go forth into this land.
13 And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them.

The "big picture" of Nephite migrations. The text would suggest that the "sea east" is the Atlantic Ocean whereas the closer "east sea" is Lake Michigan. See also Section 3.3 Rules of Interpretation IR2.

⇩ 4.6.6 Fall of Central Government and Jacobite Rebellion

Section Revised: 27 February 2024

3 Nephi 8
2 And the people were divided one against another; and they did separate one from another into tribes, every man according to his family and his kindred and friends; and thus they did destroy the government of the land.
3 And every tribe did appoint a chief or a leader over them; and thus they became tribes and leaders of tribes.
4 Now behold, there was no man among them save he had much family and many kindreds and friends; therefore their tribes became exceedingly great.
5 Now all this was done, and there were no wars as yet among them; and all this iniquity had come upon the people because they did yield themselves unto the power of Satan.
6 And the regulations of the government were destroyed, because of the secret combination of the friends and kindreds of those who murdered the prophets.
7 And they did cause a great contention in the land, insomuch that the more righteous part of the people had nearly all become wicked; yea, there were but few righteous men among them.
8 And thus six years had not passed away since the more part of the people had turned from their righteousness, like the dog to his vomit, or like the sow to her wallowing in the mire.
9 Now this secret combination, which had brought so great iniquity upon the people, did gather themselves together, and did place at their head a man whom they did call Jacob;
10 And they did call him their king; therefore he became a king over this wicked band; and he was one of the chiefest who had given his voice against the prophets who testified of Jesus.
11 And it came to pass that they were not so strong in number as the tribes of the people, who were united together save it were their leaders did establish their laws, every one according to his tribe; nevertheless they were enemies; notwithstanding they were not a righteous people, yet they were united in the hatred of those who had entered into a covenant to destroy the government.
12 Therefore, Jacob seeing that their enemies were more numerous than they, he being the king of the band, therefore he commanded his people that they should take their flight into the northernmost part of the land, and there build up unto themselves a kingdom, until they were joined by dissenters, (for he flattered them that there would be many dissenters) and they become sufficiently strong to contend with the tribes of the people; and they did so.
13 And so speedy was their march that it could not be impeded until they had gone forth out of the reach of the people. And thus ended the thirtieth year; and thus were the affairs of the people of Nephi.

There is one primary location that fits the description of the location of King Jacob and his followers. They flee not to the "land north" but rather to the "northernmost part" of Nephite lands. That would be the Keweenaw Peninsula. What would be the motivation for this location? Access to sea travel and the center of metals mining, particularly the float copper of the region. See Section 3.4 Rules of Application - Jacobugath.

⇩ 4.6.7 Visit of Jesus Christ to the Temple at Bountiful

Section Revised: 27 February 2024

3 Nephi 11
1 And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place.
2 And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.
3 And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.
4 And it came to pass that again they heard the voice, and they understood it not.
5 And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.
6 And behold, the third time they did understand the voice which they heard; and it said unto them:
7 Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name--hear ye him.
8 And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.
9 And it came to pass that he stretched forth his hand and spake unto the people, saying:
10 Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

3 Nephi 19
1 And now it came to pass that when Jesus had ascended into heaven, the multitude did disperse, and every man did take his wife and his children and did return to his own home.
2 And it was noised abroad among the people immediately, before it was yet dark, that the multitude had seen Jesus, and that he had ministered unto them, and that he would also show himself on the morrow unto the multitude.
3 Yea, and even all the night it was noised abroad concerning Jesus; and insomuch did they send forth unto the people that there were many, yea, an exceedingly great number, did labor exceedingly all that night, that they might be on the morrow in the place where Jesus should show himself unto the multitude.
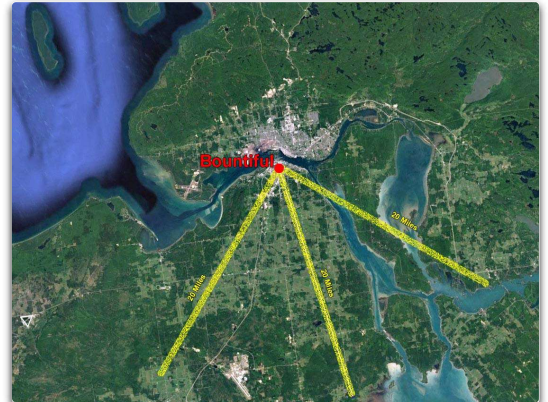
The temple at Bountiful is the primary location of Christ's visit to the Nephite civilization. There are three temples mentioned in the Book of Mormon. The first was the one that Nephi built in the city of Nephi. The city of Nephi was inhabited later by the Lamanites so it is assumed that the temple was destroyed or otherwise ceased to function as a true temple. There was also a temple at Zarahemla, but at Christ's coming the city of Zarahemla and inhabitants were destroyed by fire. So it was obviously not a suitable location for Christ's visit. The Book of Mormon recounts that the more righteous people were spared at Christ's coming, so there must have been a lot of those near the temple at Bountiful. The line extending from Bountiful is a radius of 20 miles, probably around the outer limit of those that could be gathered for the second day visit of Christ. Messengers with the news could travel by land or water.

⇩ 4.7 Great Destructions at the Coming of Christ

Section Revised: 27 February 2024

Most of these cities that were destroyed at the coming of Christ to American are mentioned in the text only in relation to being destroyed and are otherwise missing from the narrative, so most Book of Mormon maps leave them out. However the Rules of Application and Rules of Interpretation that are established suggest further clues for placement and allow me to proceed. Therefore I rely on the Interpretation Rules IR2 and IR7 in Section 3.3 Rules of Interpretation and also Application Rules AR1 and AR3 in Section 3.4 Rules of Application.

After I made the original placements I found that cities of similar type of destruction tend to clump together (see map below) and match a similar topography. So the pattern validated in this sense and gives additional confidence that the placements presented here are in the right ballpark.

3 Nephi 8
3 And the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite, yea, for the time that there should be darkness for the space of three days over the face of the land.
4 And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.
5 And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land.
6 And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder.
7 And there were exceedingly sharp lightnings, such as never had been known in all the land.
8 And the city of Zarahemla did take fire.
9 And the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned.
10 And the earth was carried up upon the city of Moronihah, that in the place of the city there became a great mountain.
11 And there was a great and terrible destruction in the land southward.

Sixteen cities are recorded as being destroyed (by earth, fire, or water) by the judgement of God prior to the coming of Christ among the Nephites. Each city name has an icon (earth, fire, water) next to it indicating how it was destroyed. According to the account, the cities specifically mentioned were destroyed, and others were damaged.

12 But behold, there was a more great and terrible destruction in the land northward; for behold, the whole face of the land was changed, because of the tempest and the whirlwinds, and the thunderings and the lightnings, and the exceedingly great quaking of the whole earth;
13 And the highways were broken up, and the level roads were spoiled, and many smooth places became rough.
14 And many great and notable cities were sunk, and many were burned, and many were shaken till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate.
15 And there were some cities which remained; but the damage thereof was exceedingly great, and there were many in them who were slain.
16 And there were some who were carried away in the whirlwind; and whither they went no man knoweth, save they know that they were carried away.
17 And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth.
18 And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams and in cracks, upon all the face of the land.
19 And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease--for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours--and then behold, there was darkness upon the face of the land.
20 And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen could feel the vapor of darkness;
21 And there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceedingly dry wood, so that there could not be any light at all;
22 And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.
23 And it came to pass that it did last for the space of three days that there was no light seen; and there was great mourning and howling and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them.
24 And in one place they were heard to cry, saying: O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city Zarahemla.
25 And in another place they were heard to cry and mourn, saying: O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers and our fair daughters, and our children have been spared, and not have been buried up in that great city Moronihah. And thus were the howlings of the people great and terrible.

3 Nephi 9
1 And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying:
2 Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice,

because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen!

3 Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof.

4 And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned.

5 And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them.

6 And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth;

7 Yea, and the city of Onihah and the inhabitants thereof, and the city of Mocum and the inhabitants thereof, and the city of Jerusalem and the inhabitants thereof; and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them.

8 And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof; and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them.

9 And behold, that great city Jacobugath, which was inhabited by the people of king Jacob, have I caused to be burned with fire because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations; for it was they that did destroy the peace of my people and the government of the land; therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them.

10 And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishcumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations.

11 And because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them might not cry unto me from the ground against them.

12 And many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.

3 Nephi 11

1 And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place.

⇩ 4.8 Final Conflict: From Zarahemla to Cumorah

⇩ 4.8.1 Retreat from Zarahemla to Desolation

Section Revised: 27 February 2024

Mormon 1

2 And about the time that Ammaron hid up the records unto the Lord, he came unto me, (I being about ten years of age, and I began to be learned somewhat after the manner of the learning of my people) and Ammaron said unto me: I perceive that thou art a sober child, and art quick to observe;

3 Therefore, when ye are about twenty and four years old I would that ye should remember the things that ye have observed concerning this people; and when ye are of that age go to the land Antum, unto a hill which shall be called Shim; and there have I deposited unto the Lord all the sacred engravings concerning this people.

4 And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people.

5 And I, Mormon, being a descendant of Nephi, (and my father's name was Mormon) I remembered the things which Ammaron commanded me.

6 And it came to pass that I, being eleven years old, was carried by my father into the land southward (S), even to the land of Zarahemla.

7 The whole face of the land had become covered with buildings, and the people were as numerous almost, as it were the sand of the sea.

8 And it came to pass in this year there began to be a war (B1) between the Nephites, who consisted of the Nephites and the Jacobites and the Josephites and the Zoramites; and this war was between the Nephites, and the Lamanites and the Lemuelites and the Ishmaelites.

9 Now the Lamanites and the Lemuelites and the Ishmaelites were called Lamanites, and the two parties were Nephites and Lamanites.

The "narrow passage" leading south is route between Lake Michigan and Lake Superior and the border between Michigan (the land south) and Ontario (the land north). The "narrow pass" leading north is a geologic feature that is part of the narrow passage. See Section 4.6.1 Conflict in Morionton for more information on the "narrow pass". The best location matching the description is the water passage at De Tour Village called the De Tour Passage (NP). It is also described in Alma 50:34 "...by the narrow pass which led by the sea into the land northward, yea, by the sea, on the west and on the east."

10 And it came to pass that the war began to be among them in the borders of Zarahemla, by the waters of Sidon.

11 And it came to pass that the Nephites had gathered together a great number of men, even to exceed the number of thirty thousand. And it came to pass that they did have in this same year a number of battles, in which the Nephites did beat the Lamanites and did slay many of them (B1).

"... in the borders of Zarahemla, by the waters of Sidon." and yet not in the city of Zarahemla proper, so it may have been on the other side of the river, on the east side -- in Nauvoo! That would be the same site as the first battle of the Amlicite war. see Section 4.4.2 Amlicite War - Battle of Zarahemla. Mormon himself is in Zarahemla, so it sounds like the Nephites are defending and the Lamanites attacking.

Mormon 4 (in 367-375 AD)

15 And it came to pass that in the three hundred and sixty and seventh year, the Nephites being angry because the Lamanites had sacrificed their women and their children, that they did go against the Lamanites with exceedingly great anger, insomuch that they did beat again the Lamanites, and drive them out of their lands.

16 And the Lamanites did not come again against the Nephites until the three hundred and seventy and fifth year.

17 And in this year they did come down against the Nephites with all their powers; and they were not numbered because of the greatness of their number.

18 And from this time forth did the Nephites gain no power over the Lamanites, but began to be swept off by them even as a dew before the sun.

19 And it came to pass that the Lamanites did come down against the city Desolation; and there was an exceedingly sore battle fought in the land Desolation, in the which they did beat the Nephites.

20 And they fled again from before them, and they came to the city Boaz; and there they did stand against the Lamanites with exceeding boldness, insomuch that the Lamanites did not beat them until they had come again the second time.

21 And when they had come the second time, the Nephites were driven and slaughtered with an exceedingly great slaughter; their women and their children were again sacrificed unto idols.

22 And it came to pass that the Nephites did again flee from before them, taking all the inhabitants with them, both in towns and villages.

23 And now I, Mormon, seeing that the Lamanites were about to overthrow the land, therefore I did go to the hill Shim, and did take up all the records which Ammaron had hid up unto the Lord.

Ether 9

1 ...Omer departed out of the land with his family, and traveled many days, and came over and passed by the hill of Shim, and came over by the place where the Nephites were destroyed ...

Note that the hill Shim is <u>not</u> the hill Cumorah, neither is it in the land of Cumorah but rather in the land of Antum. The two hills are often conflated because of Ether 9:1 but note that this does not refer to the final destruction of the Nephites which took place at Cumorah.

The "place where the Nephites were destroyed" refers to the 2nd Battle of the city Desolation, in Mormon 4:18-23, where the Nephites suffered major defeat. This is the tipping point where the war was lost for the Nephites. According to Mormon, he then goes to the Hill Shim to retrieve the records. The hill Shim is tied directly to the events in Mormon 4:18-23 and not to Cumorah.

⇩ 4.8.2 War in Land of Desolation

Section Revised: 27 February 2024

Mormon 3

5 And it came to pass that I did cause my people that they should gather themselves together at the land Desolation, to a city which was in the borders, by the narrow pass which led into the land southward.

6 And there we did place our armies (B2), that we might stop the armies of the Lamanites, that they might not get possession of any of our lands; therefore we did fortify against them with all our force.

7 And it came to pass that in the three hundred and sixty and first year the Lamanites did come down (B1) to the city of Desolation to battle against us; and it came to pass that in that year we did beat them, insomuch that they did return to their own lands again.

Mormon 4

1 And now it came to pass that in the three hundred and sixty and third year the Nephites did go up with their armies to battle against the Lamanites, out of the land Desolation.

2 And it came to pass that the armies of the Nephites were driven back again to the land of Desolation. And while they were yet weary, a fresh army of the Lamanites did come upon them; and they had a sore battle (B1 and B2), insomuch that the Lamanites did take possession of the city Desolation, and did slay many of the Nephites, and did take many prisoners.

3 And the remainder did flee (R) and join the inhabitants of the city Teancum. Now the city Teancum lay in the borders by the seashore; and it was also near the city Desolation.

4 And it was because the armies of the Nephites went up unto the Lamanites that they began to be smitten; for were it not for that, the Lamanites could have had no power over them.

5 But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of the children of men unto bloodshed.

6 And it came to pass that the Lamanites did make preparations to come against the city Teancum.

7 And it came to pass in the three hundred and sixty and fourth year the Lamanites did come against the city Teancum, that they might take possession of the city Teancum also.

8 And it came to pass that they were repulsed and driven back by the Nephites (B3). And when the Nephites saw that they had driven the Lamanites they did again boast of their own strength; and they went forth in their own might, and took possession again of the city Desolation.

9 And now all these things had been done, and there had been thousands slain on both sides, both the Nephites and the Lamanites.

... 13 And it came to pass that the Lamanites did take possession of the city Desolation, and this because their number did exceed the number of the Nephites.

14 And they did also march forward against the city Teancum, and did drive the inhabitants forth out of her, and did take many prisoners both women and children, and did offer them up as sacrifices unto their idol gods (B3).

15 And it came to pass that in the three hundred and sixty and seventh year, the Nephites being angry because the Lamanites had sacrificed their women and their children, that they did go against the Lamanites with exceedingly great anger, insomuch that they did beat again the Lamanites, and drive them out of their lands.

16 And the Lamanites did not come again against the Nephites until the three hundred and seventy and fifth year.

17 And in this year they did come down against the Nephites with all their powers; and they were not numbered because of the greatness of

For the city of Desolation, there are three clues given: A) it is "in" the borders (borders plural, and not at the borders or on the borders); B) it is close to the narrow pass by the sea leading northward; and 3) The Nephites are gathered there for defense. The water connecting the east sea (Lake Michigan) and west sea (Lake Superior) forms the border between the land north of Desolation and the land south of Bountiful (and beyond). However the border is not in terms of a line drawn on a map because there are islands between the mainland areas. These are known today, top to bottom, as Sugar Island, Neebish Island, and St Joseph Island. These could well be considered to be "in the borders" with the east and west shorelines being borders. Then to best get close to the Narrow Pass the city of Desolation would be located at the southern tip of St Joseph Island. Being surrounded by water, St Joseph Island is an excellent defensive location, large enough for a city (230 square miles), and with access to fresh water. Plus there is opportunity for a bridge on the north end of the island (F).

Mormon's journey to the proposed Hill Shim to retrieve the records of Ammaron would have been a sea journey, to provide the means to carry all the records as safely as possible. It's about 42 miles from Boaz to the Hill Shim, so it would have taken Mormon about 3-4 days round trip to fetch the records.

their number.

18 And from this time forth did the Nephites gain no power over the Lamanites, but began to be swept off by them even as a dew before the sun.

19 And it came to pass that the Lamanites did come down against the city Desolation; and there was an exceedingly sore battle fought in the land Desolation, in the which they did beat the Nephites (B1).

20 And they fled again from before them (F2), and they came to the city Boaz; and there they did stand against the Lamanites with exceeding boldness (B4), insomuch that the Lamanites did not beat them until they had come again the second time.

21 And when they had come the second time, the Nephites were driven and slaughtered with an exceedingly great slaughter; their women and their children were again sacrificed unto idols.

22 And it came to pass that the Nephites did again flee from before them (F3), taking all the inhabitants with them, both in towns and villages.

23 And now I, Mormon, seeing that the Lamanites were about to overthrow the land, therefore I did go to the hill Shim, and did take up all the records which Ammaron had hid up unto the Lord.

Mormon 5

3 And it came to pass that the Lamanites did come against us as we had fled (F3) to the city of Jordan; but behold, they were driven back that they did not take the city at that time.

4 And it came to pass that they came against us again, and we did maintain the city. And there were also other cities which were maintained by the Nephites, which strongholds did cut them off that they could not get into the country which lay before us, to destroy the inhabitants of our land.

5 And it came to pass that whatsoever lands we had passed by, and the inhabitants thereof were not gathered in, were destroyed by the Lamanites, and their towns, and villages, and cities were burned with fire; and thus three hundred and seventy and nine years passed away.

6 And it came to pass that in the three hundred and eightieth year the Lamanites did come again against us to battle, and we did stand against them boldly; but it was all in vain , for so great were their numbers that they did tread the people of the Nephites under their feet.

7 And it came to pass that we did again take to flight, and those whose flight was swifter than the Lamanites' did escape, and those whose flight did not exceed the Lamanites' were swept down and destroyed.

⇩ 4.8.3 Events at Cumorah

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Mormon 5

6 And it came to pass that in the three hundred and eightieth year the Lamanites did come again against us to battle, and we did stand against them boldly; but it was all in vain , for so great were their numbers that they did tread the people of the Nephites under their feet.

7 And it came to pass that we did again take to flight (GLM-B-Cumorah), and those whose flight was swifter than the Lamanites' did escape, and those whose flight did not exceed the Lamanites' were swept down and destroyed.

Mormon 6

1 And now I finish my record concerning the destruction of my people, the Nephites. And it came to pass that we did march forth before the Lamanites.

2 And I, Mormon, wrote an epistle unto the king of the Lamanites, and desired of him that he would grant unto us that we might gather together (for 4 years) our people unto the land of Cumorah, by a hill which was called Cumorah, and there we could give them battle.

3 And it came to pass that the king of the Lamanites did grant unto me the thing which I desired.

4 And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents around about the hill Cumorah; and it was in a land of many waters, rivers, and fountains; and here we had hope to gain advantage over the Lamanites.

5 And when three hundred and eighty and four years had passed away, we had gathered in all the remainder of our people (GLM-B-Cumorah, WM-Cumorah, EM-Cumorah, NB-R-Cumorah) unto the land of Cumorah.

6 And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them) therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.

Nephites gather to Cumorah without hindrance, as granted by the Lamanite king (who is left unnamed). The Nephites had, according to the chronology given, about four years from 380-384 AD to gather themselves together, so there were Nephites, in addition to Mormons army, scattered throughout the country in various locations. The Nephites were gathered from all directions in addition to the Desolation area (GLM).

Map key - Surmised primary migration routes to Cumorah
- GLM = Great Lakes Migration via Buffalo (B)
- WM = Western Migration
- EM = Eastern Seaboard Migration
- NM = Northern Migration via Rochester (R)

7 And it came to pass that my people, with their wives and their children, did now behold the armies of the Lamanites marching towards them; and with that awful fear of death which fills the breasts of all the wicked, did they await to receive them.

8 And it came to pass that they came to battle against us, and every soul was filled with terror because of the greatness of their numbers.

9 And it came to pass that they did fall upon my people with the sword, and with the bow, and with the arrow, and with the ax, and with all manner of weapons of war.

10 And it came to pass that my men were hewn down, yea, even my ten thousand who were with me, and I fell wounded in the midst; and they passed by me that they did not put an end to my life.

11 And when they had gone through and hewn down all my people save it were twenty and four of us, (among whom was my son Moroni) and we having survived the dead of our people, did behold on the morrow, when the Lamanites had returned unto their camps, from the top of the hill Cumorah, the ten thousand of my people who were hewn down, being led in the front by me.

12 And we also beheld the ten thousand of my people who were led by my son Moroni.

13 And behold, the ten thousand of Gidgiddonah had fallen, and he also in the midst.

14 And Lamah had fallen with his ten thousand; and Gilgal had fallen with his ten thousand; and Limhah had fallen with his ten thousand; and Jeneum had fallen with his ten thousand; and Cumenihah, and Moronihah, and Antionum, and Shiblom, and Shem, and Josh, had fallen with

their ten thousand each.
15 And it came to pass that there were ten more who did fall by the sword, with their ten thousand each; yea, even all my people, save it were those twenty and four who were with me, and also a few who had escaped into the south countries, and a few who had deserted over unto the Lamanites, had fallen; and their flesh, and bones, and blood lay upon the face of the earth, being left by the hands of those who slew them to molder upon the land, and to crumble and to return to their mother earth.
16 And my soul was rent with anguish, because of the slain of my people, and I cried:
17 O ye fair ones, how could ye have departed from the ways of the Lord! O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you!
18 Behold, if ye had not done this, ye would not have fallen. But behold, ye are fallen, and I mourn your loss.
19 O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen!
20 But behold, ye are gone, and my sorrows cannot bring your return.
21 And the day soon cometh that your mortal must put on immortality, and these bodies which are now moldering in corruption must soon become incorruptible bodies; and then ye must stand before the judgment-seat of Christ, to be judged according to your works; and if it so be that ye are righteous, then are ye blessed with your fathers who have gone before you.
22 O that ye had repented before this great destruction had come upon you. But behold, ye are gone, and the Father, yea, the Eternal Father of heaven, knoweth your state; and he doeth with you according to his justice and mercy.

Mormon 8
2 And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the Lamanites, until they were all destroyed.
3 And my father also was killed by them, and I even remain alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfill the commandment of my father. And whether they will slay me, I know not.

To have known about his fathers death Moroni must have been close enough to have seen it happen or discovered it.

The video below tells the history of the Erie Canal and why upper New York is the strategic gateway to the Great Lakes and the west. It is the reason why both Nephites and Jaredites chose Cumorah as a gathering place.

200 years on the Erie Canal
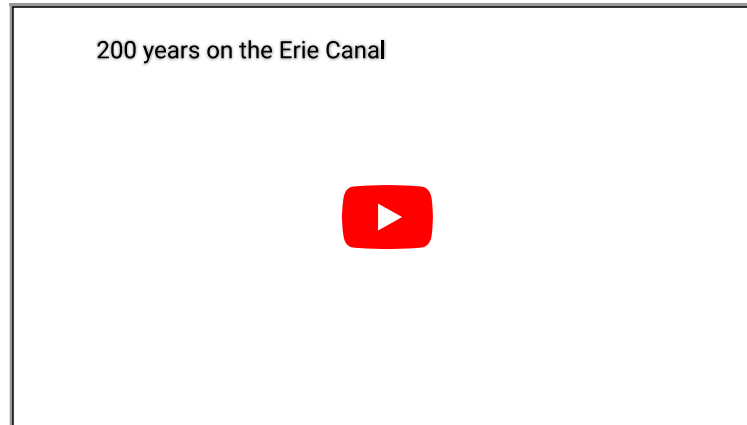
⇩ 4.9 Jaredite Geography

⇩ 4.9.1 Crossing the Sea

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Ether 6
10 And thus they were driven forth; and no monster of the sea could break them, neither whale that could mar them; and they did have light continually, whether it was above the water or under the water.
11 And thus they were driven forth, **three hundred and forty and four days** upon the water.
12 And they did land upon the shore of the promised land. And when they had set their feet upon the shores of the promised land they bowed themselves down upon the face of the land, and did humble themselves before the Lord, and did shed tears of joy before the Lord, because of the multitude of his tender mercies over them.

Proposed route of the Jaredites to the promised land, following Atlantic Ocean currents, from the Middle East to the Saint Lawrence Seaway.

First of all we don't know exactly from where Jared departed but we know the Jaredites were originally in the middle east as Jared and family came from the tower of Babel. This map shows a proposed route consistent with Atlantic gulf stream current. The red line measures 7,847 miles. The Jaredites had neither sails or oars and their ships were propelled only by current but were guided by the Lord. They had wind also, which helped although it has a minor effect on currents. To travel this distance in 344 days requires an average speed of 42.5 centimeters per second or 1.53 km/hr. This is not very fast but it is well within the range of the gulf stream current which has an average speed of 6.4 km/hour. Of course they were not in the Gulf Stream current for the entire voyage. See Gulf Stream current speed.

The theory that the Jaredites traveled to the new world via the Pacific ocean is physically impossible. The Pacific route (Middle East to Central America) is, at the very minimum, 15,632 miles according to Google Earth and has contrary winds and currents. Sailors have the saying "west is best" for good reasons. Simple math says that the Jaredites could only have crossed the Atlantic, given the 344 day constraint and also the constraints of wind and current.

From the scriptures it can also be shown that an Atlantic crossing is indicated because geologically that is the sea created when the lands were divided.

1 Chronicles 1
19 And unto Eber were born two sons: the name of the one was Peleg*; because in his days the earth was divided: and his brother's name was Joktan.

Genesis 10
25 And unto Eber were born two sons: the name of one was Peleg*; for in his days was the earth divided; and his brother's name was Joktan.

*Etymology: means split or divide, channel or canal, stream or division.
Note: Peleg was the first in the Patriarchal genealogy to die after the universal flood. Peleg died 340 years after the Flood and one year before Nahor, the grandfather of Abraham.

Ether 2
13 And now I proceed with my record; for behold, it came to pass that the Lord did bring Jared and his brethren forth even to that great **sea which divideth the lands**. And as they came to the sea they pitched their tents; and they called the name of the place Moriancumer; and they dwelt in tents, and dwelt in tents upon the seashore for the space of four years.

⇩ 4.9.2 Jaredite Lands

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I have placed Jaredites locations in the Zarahemla Model for the reasons listed below. It can be done with confidence with the Jaredite locations of Moron and Ramah. Other locations are placed for compatibility with the Logical Model and the nearby topography.

Jaredite locations in the Book of Ether near to the land of Moron.

The textual evidence indicates that the Jaredites were a Great Lakes centered civilization. Even more so than the Nephites because the land of Moron, from where the Kings ruled, is placed at Sault Ste Marie which is the very center of the Great Lakes and through which all major traffic on the Lakes flows. This is especially important given the wealth of mineral and metal resources available from Lake Superior, especially the float copper from the Keweenah Peninsula. By far the most logical route to the Great Lakes from the Atlantic ocean is via the St. Lawrence Seaway. I think one should logically assume the Jaredites did not build their capital city on the first place they saw. They would have scouted the great lakes and chosen the most strategic spot - which, for trade and access, is Sault Ste Marie.

1. Moroni says that the Book of Ether is an abridged account (Ether 1:1-5) and that less than 1% of the total Jaredite history is related by him (Ether 15:33). That would imply that less than 1% of the geographic details was shared also. The record says that there were many Jaredite cities (Ether 10:4,9,12 - Ether 14:17) but there are only two cities specifically mentioned and only one city mentioned by name (Nehor in Ether 7:9). The known history in the Book of Ether can be split into three part's:
   1. The land of Zarahemla being south of the land of the Jaredite kings (Ether 9:31)
   2. Remains of the Jaredite destruction being found by Nephites in the land of Desolation (Mosiah 8:8, Alma 22:30, Helaman 3:3-6) which is near the Jaredite land of Moron (Ether 7:6).
   3. The final battles of Jaredites being at or near Ramah, the same as the Nephite hill Cumorah (Ether 15:11).
2. The Book of Ether contains six additional touch points to Nephite geography, which allows the relative placement of Jaredite locations. These six touch points are:
   1. The "narrow neck" of land (Alma 63:5, Ether 10:20)
   2. Where the sea divides the land (Alma 22:32-33, Ether 10:20)
   3. The land of Ablom being east of the location were the Nephites were destroyed (Ether 9:3, Mormon 4:16-23. See Desolation2, see also Antum)
   4. The reign of the Jaredite kings. Except for brief periods of dual kings, the throne of the king was always in the land of Moron. This becomes very apparent when tracing the succession of kings. Other lands mentioned relating to the kings are close to Moron. See king list below.
   5. Phase 1 of the War of Coriantumr started in the land of Moron (Desolation) and spread to nearby lands. It is not until this point that the geographic area around the land of Moron is described. At this point the armies of the contesting kings are fighting but the people in general are not yet involved. Then when the general populace is attacked it forces everyone to choose a side and align with one of the competing armies for protection (Ether 14:17-20).
   6. Phase 2 of the War of Coriantumr at Ramah (which is the same as Cumorah per Ether 15:11). The war shifts from Moron/Desolation centered to Ramah/Cumorah centered as a four year process of gathering all the people together throughout all the land commences prior to the final battles (Ether 15:14).

⇩ 4.9.3 Jaredite Wars

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Ether 7
6 Now the land of Moron, where the king dwelt, was near the land which is called Desolation by the Nephites.
Ether 13
22 And it came to pass that Coriantumr repented not, neither his household, neither the people; and the wars ceased not; and they sought to kill Ether, but he fled from before them and hid again in the cavity of the rock.
23 And it came to pass that there arose up Shared, and he also gave battle unto Coriantumr (B1); and he did beat him, insomuch that in the third year he did bring him into captivity.
24 And the sons of Coriantumr, in the fourth year, did beat Shared (B2), and did obtain the kingdom again unto their father.

Jaredite locations and battles starting with Coriantumr, near the land of Moron.

The first Nephite explorers found massive amounts of destruction after the final wars of the Jaredite nation and also described by Moroni as the "north country". The Nephites called it "Desolation" and the place of the Jaredites "first landing". The Jaredites called it the land of "first inheritance". Even more than the Nephites, the Jaredites were a nation rooted in the Great Lakes region. To get to the Great Lakes they had to either: A) come

25 Now there began to be a war upon all the face of the land, every man with his band fighting for that which he desired.

26 And there were robbers, and in fine, all manner of wickedness upon all the face of the land.

27 And it came to pass that Coriantumr was exceedingly angry with Shared, and he went against him with his armies to battle; and they did meet in great anger, and they did meet in the valley of Gilgal (B3); and the battle became exceedingly sore.

28 And it came to pass that Shared fought against him for the space of three days. And it came to pass that Coriantumr beat him, and did pursue him until he came to the plains of Heshlon.

29 And it came to pass that Shared gave him battle again upon the plains (B4); and behold, he did beat Coriantumr, and drove him back again to the valley of Gilgal.

30 And Coriantumr gave Shared battle again in the valley of Gilgal (B5), in which he beat Shared and slew him.

31 And Shared wounded Coriantumr in his thigh, that he did not go to battle again for the space of two years, in which time all the people upon the face of the land were shedding blood, and there was none to restrain them.

Ether 14

3 And now, after the space of two years, and after the death of Shared, behold, there arose the brother of Shared and he gave battle unto Coriantumr (B6), in which Coriantumr did beat him and did pursue him to the wilderness of Akish.

4 And it came to pass that the brother of Shared did give battle unto him in the wilderness of Akish (B7); and the battle became exceedingly sore, and many thousands fell by the sword.

5 And it came to pass that Coriantumr did lay siege to the wilderness; and the brother of Shared did march forth out of the wilderness by night, and slew a part of the army of Coriantumr (B7), as they were drunken.

6 And he came forth to the land of Moron, and placed himself upon the throne of Coriantumr.

7 And it came to pass that Coriantumr dwelt with his army in the wilderness for the space of two years, in which he did receive great strength to his army.

8 Now the brother of Shared, whose name was Gilead, also received great strength to his army, because of secret combinations.

9 And it came to pass that his high priest murdered him as he sat upon his throne.

10 And it came to pass that one of the secret combinations murdered him in a secret pass, and obtained unto himself the kingdom; and his name was Lib; and Lib was a man of great stature, more than any other man among all the people.

11 And it came to pass that in the first year of Lib, Coriantumr came up unto the land of Moron, and gave battle unto Lib (B8).

12 And it came to pass that he fought with Lib, in which Lib did smite upon his arm that he was wounded; nevertheless, the army of Coriantumr did press forward upon Lib, that he fled to the borders upon the seashore.

13 And it came to pass that Coriantumr pursued him; and Lib gave battle unto him upon the seashore (B9).

14 And it came to pass that Lib did smite the army of Coriantumr, that they fled again to the wilderness of Akish.

15 And it came to pass that Lib did pursue him until he came to the plains of Agosh. And Coriantumr had taken all the people with him as he fled before Lib in that quarter of the land whither he fled.

16 And when he had come to the plains of Agosh he gave battle unto Lib (B10), and he smote upon him until he died; nevertheless, the brother of Lib did come against Coriantumr in the stead thereof, and the battle became exceedingly sore, in the which Coriantumr fled again before the army of the brother of Lib (B11).

17 Now the name of the brother of Lib was called Shiz. And it came to pass that Shiz pursued after Coriantumr, and he did overthrow many cities, and he did slay both women and children, and he did burn the cities.

...

26 And it came to pass that Shiz did pursue Coriantumr eastward, even to the borders by the seashore (B12), and there he gave battle unto Shiz for the space of three days.

27 And so terrible was the destruction among the armies of Shiz that the people began to be frightened, and began to flee before the armies of Coriantumr; and they fled to the land of Corihor, and swept off the inhabitants before them, all them that would not join them.

28 And they pitched their tents in the valley of Corihor; and Coriantumr pitched his tents in the valley of Shurr. Now the valley of Shurr was near the hill Comnor; wherefore, Coriantumr did gather his armies together upon the hill Comnor, and did sound a trumpet unto the armies of Shiz to invite them forth to battle.

29 And it came to pass that they came forth (B13), but were driven again; and they came the second time, and they were driven again the second time (B14). And it came to pass that they came again the third time (B15), and the battle became exceedingly sore.

30 And it came to pass that Shiz smote upon Coriantumr that he gave him many deep wounds; and Coriantumr, having lost his blood, fainted, and was carried away as though he were dead.

31 Now the loss of men, women and children on both sides was so great that Shiz commanded his people that they should not pursue the armies of Coriantumr; wherefore, they returned to their camp.

Ether 15

1 And it came to pass when Coriantumr had recovered of his wounds, he began to remember the words which Ether had spoken unto him.

2 He saw that there had been slain by the sword already nearly two millions of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children.

3 He began to repent of the evil which he had done; he began to remember the words which had been spoken by the mouth of all the prophets, and he saw them that they were fulfilled thus far, every whit; and his soul mourned and refused to be comforted.

4 And it came to pass that he wrote an epistle unto Shiz, desiring him that he would spare the people, and he would give up the kingdom for the sake of the lives of the people.

5 And it came to pass that when Shiz had received his epistle he wrote an epistle unto Coriantumr, that if he would give himself up, that he might slay him with his own sword, that he would spare the lives of the people.

6 And it came to pass that the people repented not of their iniquity; and the people of

from the south up the Mississippi like the Nephites; or B) come from the east to the interior of the land via the St Lawrence seaway and then on to the interconnected Great Lakes (Ontario, Erie, Huron, Michigan, and Superior). The answer is obviously option B based the very limited interaction between the two cultures described in the Book of Mormon. However rather than just setting up where ever they happened to land on the beach, it appears Jaredites scouted the entire Great Lakes region and then chose the most strategic spot for trade and commerce as their capital or "land of first inheritance." That location is obviously where the three largest lakes meet which is at the St Marys river or the border between Upper Michigan and Ontario Canada. The most desirable specific location for a city in along that border is where Lake Superior drains into Lake Michigan/Huran at Sault Ste. Marie which is proposed as the home-base for the Jaredites and located in the land of Moron,

Final Jaredite battles ending at the hill Ramah/Cumorah.

Coriantumr were stirred up to anger against the people of Shiz; and the people of Shiz were stirred up to anger against the people of Coriantumr; wherefore, the people of Shiz did give battle (B16) unto the people of Coriantumr.

7 And when Coriantumr saw that he was about to fall he fled again before the people of Shiz.

8 And it came to pass that he came to the waters of Ripliancum, which, by interpretation, is large, or to exceed all; wherefore, when they came to these waters they pitched their tents; and Shiz also pitched his tents near unto them; and therefore on the morrow they did come to battle (B17).

9 And it came to pass that they fought an exceedingly sore battle, in which Coriantumr was wounded again, and he fainted with the loss of blood.

10 And it came to pass that the armies of Coriantumr did press upon the armies of Shiz that they beat them, that they caused them to flee before them; and they did flee southward, and did pitch their tents in a place which was called Ogath.

11 And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah; and it was that same hill where my father Mormon did hide up the records unto the Lord, which were sacred.

12 And it came to pass that they did gather together all the people upon all the face of the land, who had not been slain, save it was Ether.

13 And it came to pass that Ether did behold all the doings of the people; and he beheld that the people who were for Coriantumr were gathered together to the army of Coriantumr; and the people who were for Shiz were gathered together to the army of Shiz.

14 Wherefore, they were for the space of four years gathering together the people, that they might get all who were upon the face of the land, and that they might receive all the strength which it was possible that they could receive.

15 And it came to pass that when they were all gathered together, every one to the army which he would, with their wives and their children--both men, women and children being armed with weapons of war, having shields, and breastplates, and head-plates, and being clothed after the manner of war--they did march forth one against another to battle; and they fought all that day (B18), and conquered not.

16 And it came to pass that when it was night they were weary, and retired to their camps; and after they had retired to their camps they took up a howling and a lamentation for the loss of the slain of their people; and so great were their cries, their howlings and lamentations, that they did rend the air exceedingly.

17 And it came to pass that on the morrow they did go again to battle (B19), and great and terrible was that day; nevertheless, they conquered not, and when the night came again they did rend the air with their cries, and their howlings, and their mournings, for the loss of the slain of their people.

18 And it came to pass that Coriantumr wrote again an epistle unto Shiz, desiring that he would not come again to battle, but that he would take the kingdom, and spare the lives of the people.

19 But behold, the Spirit of the Lord had ceased striving with them, and Satan had full power over the hearts of the people; for they were given up unto the hardness of their hearts, and the blindness of their minds that they might be destroyed; wherefore they went again to battle.

20 And it came to pass that they fought all that day (B20), and when the night came they slept upon their swords.

21 And on the morrow they fought even until the night came (B21).

22 And when the night came they were drunken with anger, even as a man who is drunken with wine; and they slept again upon their swords.

23 And on the morrow they fought again (B22); and when the night came they had all fallen by the sword save it were fifty and two of the people of Coriantumr, and sixty and nine of the people of Shiz.

24 And it came to pass that they slept upon their swords that night, and on the morrow they fought again (B23), and they contended in their might with their swords and with their shields, all that day.

25 And when the night came there were thirty and two of the people of Shiz, and twenty and seven of the people of Coriantumr.

26 And it came to pass that they ate and slept, and prepared for death on the morrow. And they were large and mighty men as to the strength of men.

27 And it came to pass that they fought for the space of three hours (B24), and they fainted with the loss of blood.

28 And it came to pass that when the men of Coriantumr had received sufficient strength that they could walk, they were about to flee for their lives; but behold, Shiz arose, and also his men, and he swore in his wrath that he would slay Coriantumr or he would perish by the sword.

29 Wherefore, he did pursue them, and on the morrow he did overtake them; and they fought again with the sword (B25). And it came to pass that when they had all fallen by the sword, save it were Coriantumr and Shiz, behold Shiz had fainted with the loss of blood.

30 And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz.

31 And it came to pass that after he had smitten off the head of Shiz, that Shiz raised up on his hands and fell; and after that he had struggled for breath, he died.
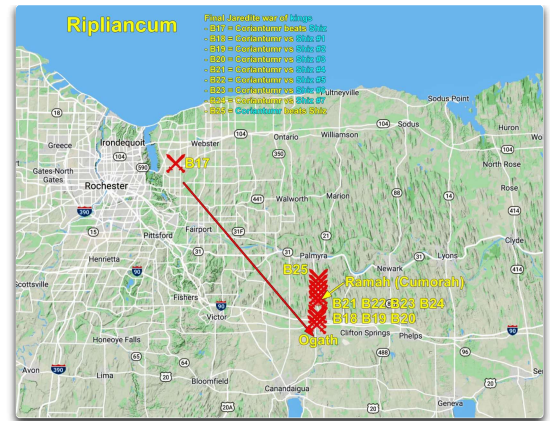
⇩ 4.9.4 Jaredite Kings

Section Revised: 27 February 2024

The Book of Ether is an abridgment of the original record but one thing the Book of Ether does track carefully is the reign of the Kings. We have the names and often the length of the Reign plus a little bit of commentary for each king. Knowing this gives us a few clues about the geography. One clue we have is that the main throne is in the land of Moron within a "great city" as the center place and the key to economic trade.Throughout the Book of Ether the Jaredite Kings were based in Moron. That's where <u>the</u> throne was. There were a few times when the kingdom was split between two kings but this was rare and always short-lived. The Jaredite land of Moron is near the Nephite land of Desolation (<u>Ether 7:6</u>), which is always described as being far northward and bordering Bountiful. This border is the St Marys river waterway connecting Lake Superior (West Sea) with Lake Michigan/Huron (East Sea)

Jaredite Reign of Kings

———————▶ = son of

- - - - - - - ▶ = descendent of

Red = wicked reign

Green = righteous reign

Land of MORON

JaredEther 1:32

OrihahEther 1:32 – King 1 (Moron)

KibEther 1:32 – King 2

Land of NEHOR

Corihor – King 3 (Nehor)

Corihor – King 3

KibEther 1:32 – King 2

ShuleEther 1:31 – King 4

Noah – King 5

Cohor – King 6

ShuleEther 1:31 – King 4

Land of HETH

Omer – King 7

Jared – King 8 (Heth)

Jared – King 8

Omer – King 7 (Ablom)

Akish – King 9

Land of ABLOM

OmerEther 1:30 – King 7

EmerEther 1:29 – King 10

CoriantumEther 1:28 – King 11

ComEther 1:27 – King 12

HethEther 1:26 – King 13

ShezEther 1:25 – King 14

RiplakishEther 1:24 – King 15

MoriantonEther 1:23 – King 16

KimEther 1:22 – King 17

Brother of Kim – King 18

LeviEther 1:21 – King 19

CoromEther 1:20 – King 20

KishEther 1:19 – King 21

LibEther 1:18 – King 22

HearthomEther 1:17 – King 23

??? – King 24

HearthomEther 1:17 – Captivity

??? – King 25

HethEther 1:16 – Captivity

??? – King 26

AaronEther 1:16 – Captivity

??? – King 27

AmnigaddahEther 1:15 – Captivity

Amgid – King 28

½ of Kingdom

Amgid – King 28 (half...)

CoriantumEther 1:14 – Captivity

ComEther 1:13 – King 29

ShiblomEther 1:12 – King 30

SethEther 1:11 – King 31

AhahEther 1:10 – King 32

½ of Kingdom

"mighty man" – King 33b

Etham^{Ether 1:9} – King 33	
Moron^{Ether 1:8} – King 34	
"mighty man 2" – King 35	
Coriantor^{Ether 1:7} – Captivity	
Ether - Prophet	
Coriantumr – King 36	
Shared – King 37	
Coriantumr – King 36	
Gilead – King 38	
Lib – King 39	
Shiz – King 40	
Coriantumr – King 36	

⇩ 4.9.5 Jaredite Chronology

Section Revised: 27 February 2024

GANTT Chart

The following chronology chart and information was created in collaboration with Scott Willis. The purpose of this chart is to present how Jaredite and Nephite history correlate.

Here is a view of Jaredite Kings and how Jaredite history overlaps Nephite history. Jaredite events are red and Nephite events are blue.
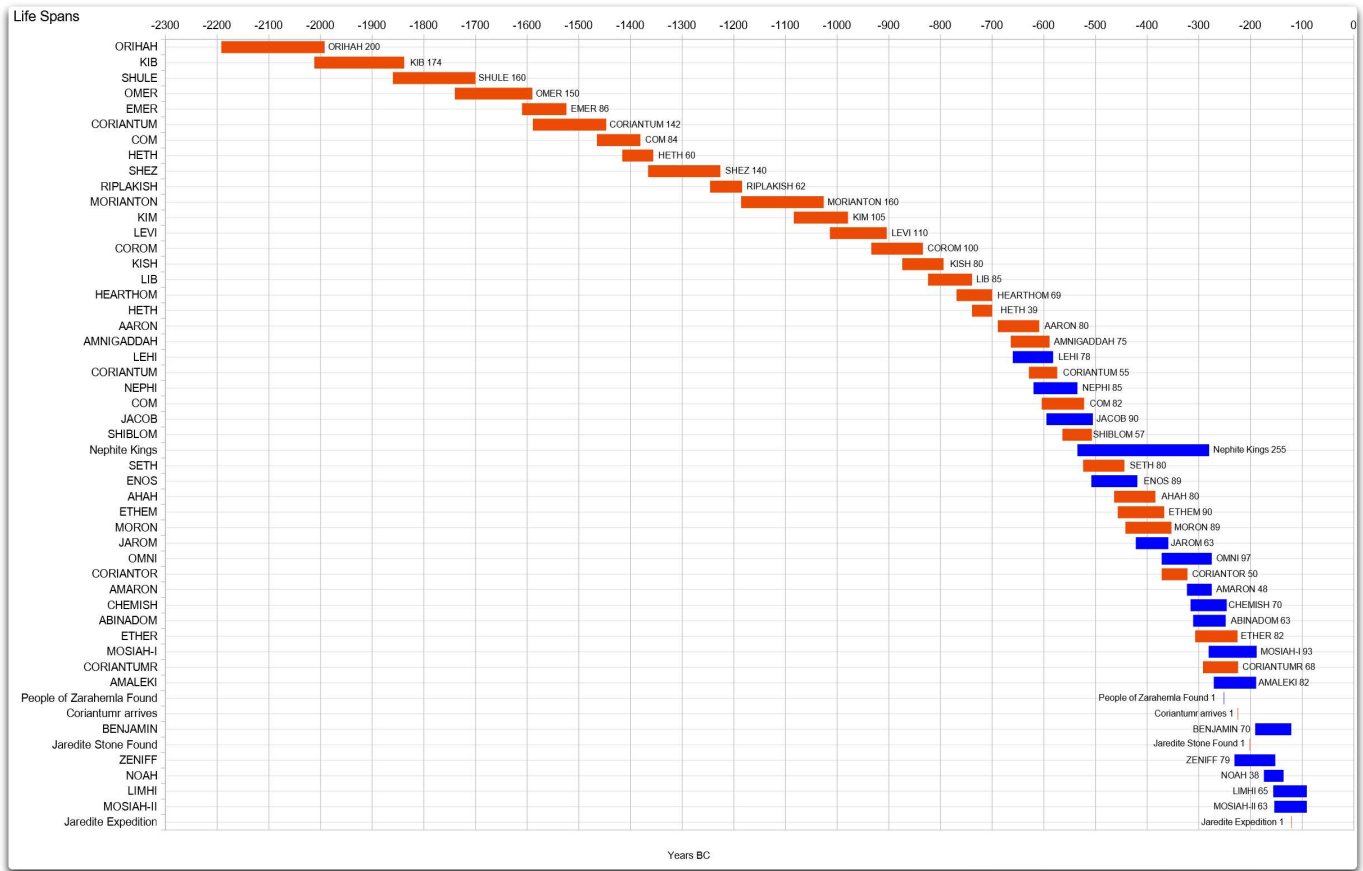
Below is the data behind the GANTT chart above. We have in the Book of Mormon milestone dates and years mentioned. Using these milestones for calibration, estimates have been made for the dates in between the milestones. Beside the date and year milestones, the Book of Mormon provides additional lifespan clues like "did serve in captivity for X years", "he was slain", "he lived to a good old age", or "few were his years". The early Jaredite Kings are given greater ages to correspond with the longer lifespans of their contemporaries in the Bible.

Values coming directly from the text narrative are underlined. Jaredite events are black and Nephite events are blue.

King#	NAME	Event	Year BC	Span	Span Description	Location	Reference	Lifespan Description
	JARED	**Born**	-2280			**Mesopotamia**	Ether 1	
	JARED	Tower of Babel	-2250	30	Jared leaves tower at age 30	Mesopotamia	Ether 2; Ether 3	
	JARED	Jaredites Arrive	-2242	8	Travel to America is 8 years	Great Lakes	Ether 3; Ether 6	
	ORIHAH	Born, son of Jared	-2192	50	Orihah born 50 years after Jaredite arrival	Land of First Inheritance	Ether 6:27,30	
2	**ORIHAH**	**New King**	-2060	132	Orihah becomes King 2 at age 132	**Land of First Inheritance**	Ether 6:26-30	
	JARED	Dies	-2040	240	Jared dies at age 240	Land of First Inheritance	Ether 1:32, 6:29	Jared lived exceedingly many days
	KIB	Born, son of Orihah	-2012	180	Kib born when Orihah was old at age 180	Land of MORON	Ether 7:1-3	Orihah begat Kib in his old age
	ORIHAH	Dies	-1992	200	Orihah dies at age 200	Land of MORON	Ether 7:1	
3	**KIB**	**New King**	-1992	0	Kib becomes King 3 at age 20 after 0 years	**Land of MORON**	Ether 7:3	
	CORIHOR	Born, son of Kib	-1982	10	Corihor born in year 10 of Kib's reign	Land of MORON	Ether 7:3	
	CORIHOR	Rebels	-1950	32	Corihor age 32 rebels against Kib who is 62	Land of MORON	Ether 7:4	
	CORIHOR	king	-1910	40	Corihor king in the Land of NEHOR for 40 years	Land of NEHOR	Ether 7:4	
	KIB	In Captivity	-1840	110	Kib in captivity for 110 years	Land of MORON	Ether 7:5-7	Moron = Nephite land of Desolation
	SHULE	Born, son of Kib	-1860	90	Shule born in Kib's year 90 of captivity	Land of MORON	Ether 7:7	
	KIB	King	-1838	2	Kib restored as King 3 for 2 years	Land of MORON	Ether 7:7-9	
	KIB	Dies	-1838	0	Kib dies at age 174 after 0 years	Land of MORON	Ether 7:7-9	Kib exceedingly old
4	**SHULE**	**New King**	-1838	0	Shule becomes King 4 at age 22	**Land of MORON**	Ether 7:8-12	
	NOAH	Born, son of Corihor	-1828	10	Noah born 10 years after Shule is king	Land of MORON	Ether 7:14	
	CORIHOR	Dies	-1780	202	Corihor dies at age 202	Land of MORON		
	NOAH	Rebels	-1803	25	Noah rebels against Shule at age 25	Land of MORON	Ether 7:14-15	
	NOAH	King	-1801	2	Noah obtains Land of First Inheritance after 2 years	Land of First Inheritance	Ether 7:16	
	COHOR	Born, son of Noah	-1804	24	Cohor born in year 24 of Noah	Land of First Inheritance	Ether 7:19	
	SHULE	Captivity	-1791	10	Shule in captivity at age 69 - after King for 10 years	Land of MORON	Ether 7:17	
	SHULE	King	-1790	1	Noah killed by sons of Shule after 1 year	Land of MORON	Ether 7:18	Noah slain by sons of Shule
	COHOR	king	-1774	30	Cohor is a king at age 30. Kingdom divided	Land of First Inheritance	Ether 7:20	Two Kingdoms of Shule and Cohor
	COHOR	Dies	-1769	5	After 5 years Shule age 91 kills Cohor age 35	Land of MORON	Ether 7:21	
	SHULE	King	-1769	0	After 0 years Shule regains Kingdom at age 91	Land of MORON	Ether 7:22	
	OMER	Born, son of Shule	-1740	120	Omer born when Shule is 120	Land of MORON	Ether 8:1	
	SHULE	Dies	-1700	160	Shule dies at age 160	Land of MORON	Ether 7:26,27	Lived to old age
5	**OMER**	**New King**	-1700	0	After 0 years Omer becomes King 5 at age 40	**Land of MORON**	Ether 8:1	
	JARED	Born	-1710	30	Jared born when Omer is 30	Land of MORON	Ether 8:1	
	JARED	Rebels	-1680	20	Jared rebels at age 20 and Omer is 60	Land of HETH	Ether 8:2	
	AKISH	Born	-1685	25	Akish born when Jared was 25	Land of HETH		
	OMER	Captivity	-1665	75	Omer in captivity half his life. 75 years	Land of HETH	Ether 8:3-4	
	OMER	King	-1630	110	Omer restored to Kingdom at age 110	Land of MORON	Ether 9:13	
	OMER	Deposed	-1627	3	Omer warned in dream. Goes to Ablom. Age 113	Land of ABLOM	Ether 9:2-3	
	JARED	king	-1627	0	After 0 years Jared becomes king at age 83	Land of MORON	Ether 9:4	
	JARED	Murdered	-1624	3	Jared age 86, murdered on his throne by Akish	Land of MORON	Ether 9:5-6	
	AKISH	Dies in civil war	-1622	2	After 2 years, civil war ends with Akish vs sons	Land of MORON	Ether 9:7-12	
	OMER	King	-1622	118	Omer restored to Kingdom at age 118	Land of MORON	Ether 9:13	
	EMER	Born, son of Omer	-1610	130	Emer born in Omer's old age of 130	Land of MORON	Ether 9:14	
6	**EMER**	**King**	-1592	18	Emer anointed King 6 at 18 by Omer at 148	**Land of MORON**	Ether 9:14	
	OMER	Dies	-1590	2	Omer dies age 150, 2 yrs after anointing Emer	Land of MORON	Ether 9:15	Omer saw many days, begat Emer in his old age
	CORIANTUM	Born	-1589	21	Coriantum born when Emer was 21	Land of MORON	Ether 9:21	
	EMER	Reigns	-1528	62	Reign of Emer is 62 years. People become rich	Land of MORON	Ether 9:16-20	
7	**CORIANTUM**	**King**	-1528	0	0 years after Emer, Coriantum reigns as King 7	**Land of MORON**	Ether 9:21	
	EMER	Dies	-1524	4	Emer dies at age 86 - 4 yrs after Coriantum King	Land of MORON	Ether 9:22	Emer begat many sons and daughters
	COM	Born	-1465	124	Com born in Coriantum's old age of 124	Land of MORON	Ether 9:25	
	CORIANTUM	Dies	-1447	142	Coriantum dies at age 142	Land of MORON	Ether 9:24	Coriantum lived to exactly 142 years
8	**COM**	**King**	-1447	0	Com is King 8 at age 18	**Land of MORON**	Ether 9:25	
	HETH	Born, son of Com	-1416	49	Heth born when Com was 49	Land of MORON	Ether 9:25	
9	**HETH**	**Kills Com**	-1381	35	Heth is 35 and King 9 when he kills Com	**Land of MORON**	Ether 9:26-27	
	COM	Dies	-1381	0	Com dies at age 84	Land of MORON	Ether 9:26-27	
	SHEZ	Born, son of Heth	-1366	50	Shez born when Heth is 50	Land of MORON	Ether 10:1-2	
	HETH	Dies in famine	-1356	60	Heth dies in famine at age 60	Land of MORON	Ether 10:1	
	RIPLAKISH	Born, son of Shez	-1246	120	Riplakish born when Shez is 120	Land of MORON	Ether 10:4	
10	**SHEZ**	**King**	-1316	50	Shez becomes King 10 at age 50	**Land of MORON**	Ether 10:1-2	
	SHEZ	Dies	-1226	140	Shez dies at age 140	Land of MORON	Ether 10:4	Shez lived to exceeding old age
11	**RIPLAKISH**	**King**	-1226	20	Riplakish is King 11 at age 20	**Land of MORON**	Ether 10:4	
	MORIANTON	Born, descendant	-1186	60	Morianton born 60 years after Riplakish	Land of MORON	Ether 10:9	
	RIPLAKISH	Killed	-1184	42	Riplakish killed age 62 after a reign of 42 years.	Land of MORON	Ether 10:8	
	No King	No King	-1104	80	No king for many years. Guess = 80 years	Land of MORON	Ether 10:9	Interregnum period
12	**MORIANTON**	**King**	-1104	82	Morianton is King 12 at age 82	**Land of MORON**	Ether 10:9	
	KIM	Born, son of Morianton	-1084	102	Kim born when Moriantum was 102	Land of MORON	Ether 10:13	
13	**KIM**	**King**	-1034	50	Kim is King 13 at age 50	**Land of MORON**	Ether 10:13	
	MORIANTON	Dies	-1026	8	Morianton dies at 160, 8 years after Kim is King.	Land of MORON	Ether 10:13	Morianton lived to an exceeding great age
	BRO OF KIM	King	-1024	10	After 10 year reign, Kim in captivity to his brother.	Land of MORON	Ether 10:14	
	LEVI	Born, son of Kim	-1014	70	Levi born when Kim was 70	Land of MORON	Ether 10:14	Kim begat Levi in his old age
	KIM	Dies	-979	105	Kim died at age 105	Land of MORON	Ether 10:14	
	LEVI	Captivity	-939	40	Levi serves in captivity for 40 years	Land of MORON	Ether 10:14	
14	**LEVI**	**King**	-938	1	Levi makes war, becomes King 14 at age 76	**Land of MORON**	Ether 10:15	
	COROM	born, son of Levi	-934	80	Corom born when Levi is 80	Land of MORON	Ether 10:16	
	LEVI	Dies	-904	110	Levi dies at age 110	Land of MORON	Ether 10:16	Levi lived to a good old age
15	**COROM**	**King**	-904	0	Corom is King 15 at age 30	**Land of MORON**	Ether 10:16	
	KISH	Born when Corom is 60	-874	60	Kish born when Corom is 60	Land of MORON	Ether 10:16	
	COROM	Dies	-834	100	Corom dies at age 100	Land of MORON	Ether 10:17	Carom saw many days
	LIB	Born, son Kish	-824	50	Lib born when Kish is age 50	Land of MORON	Ether 10:17	
16	**KISH**	**King**	-814	60	Kish is King 16 at age 60	**Land of MORON**	Ether 10:17	
	KISH	Dies	-794	80	Kish dies at age 80	Land of MORON	Ether 10:18	
17	**LIB**	**King**	-794	0	After 0 years, Lib is King 17 at age 30	**Land of MORON**	Ether 10:18	
	HEARTHOM	Born, son of Lib	-769	55	Hearthom born when Lib is age 55	Land of MORON	Ether 10:29	
	HETH	Born, son of Hearthom	-739	30	Heth born when Hearthom is age 30	Land of MORON	Ether 10:30	
	LIB	Dies	-739	85	Lib dies at age 85	Land of MORON	Ether 10:29	Lib lived many years
18	**HEARTHOM**	**King**	-739	30	Hearthom King 18 at age 30	**Land of MORON**	Ether 10:30	
	HEARTHOM	Loses Kingdom	-715	24	Hearthom loses Kingdom after 24 years	Land of MORON	Ether 10:30	
	HEARTHOM	Captivity	-700	15	Hearthom serves 15 years in captivity	Land of MORON	Ether 10:30	
	HEARTHOM	Dies	-700	0	Hearthom dies in captivity at age 69	Land of MORON	Ether 10:30	
19	**HETH**	**King in captivity**	-700	0	Heth is King 19 in captivity at age 39	**Land of MORON**	Ether 10:31	
	AARON	Born, son of Heth	-689	50	Aaron born when Heth is age 50	Land of MORON	Ether 10:30	
	LEHI	Born	-660	0	Lehi is born near Jerusalem	Land of JERUSALEM	1 Nephi 1:4, 2:11	
	HETH	Dies	-664	75	Heth dies at age 75	Land of MORON	Ether 10:31	
20	**AARON**	**King in captivity**	-664	0	Aaron is King 20 in captivity	**Land of MORON**	Ether 10:31	
	AMNIGADDAH	Born, son of Aaron	-664	25	Amnigaddah born when Aaron is age 25	Land of MORON	Ether 10:31	
	CORIANTUM	Born, son of Amnigaddah	-629	35	Coriantum born when Amnigaddah is 35	Land of MORON	Ether 10:31	
	NEPHI	Born, son of Lehi	-620	40	Nephi born, Lehi is 40	Land of JERUSALEM	1 Nephi 1:4	
	LEHI	Leaves Jerusalem	-600	60	Lehi leaves Jerusalem, age 60	Land of JERUSALEM	2 Nephi 25:19	
	NEPHI	Leaves Jerusalem	-600	20	Nephi leaves Jerusalem, age 20	Land of JERUSALEM		
	AARON	Dies	-609	80	Aaron dies at age 80	Land of MORON	Ether 10:31	
21	**AMNIGADDAH**	**King in captivity**	-609	0	Amingaddah is King 21 in captivity at age 55	**Land of MORON**	Ether 10:31	
	JACOB	Born, son of Lehi	-595	65	Jacob born, Lehi is 65	Land of JERUSALEM	1 Nephi 18:7	
	COM	Born, son of Coriantum	-604	25	Com born when Coriantum is 25	Land of MORON	Ether 10:31	
	LEHI	Blesses Posterity	-583	17	Prophesies and leaves blessing at age 77	Land of FIRST INHERITA	2 Nephi 1:4	
	LEHI	Dies	-582	1	Lehi lives 1 more year and dies at age 78	Land of FIRST INHERITA	2 Nephi 4:12	
	NEPHI	Arrive at land of Nephi	-580	2	Nephi King at age 40, two years after Lehi dies	Land of NEPHI		
	AMNIGADDAH	Dies	-589	75	Amnigaddah dies at age 75	Land of MORON	Ether 10:31	
22	**CORIANTUM**	**King in captivity**	-589	0	Coriantum is King 22 in captivity at age 40	**Land of MORON**	Ether 10:31	
	CORIANTUM	Dies	-574	55	Coriantum dies at age 55	Land of MORON	Ether 10:31	
23	**COM**	**King of half kingdom**	-574	0	Com is King 23 at age 30	**Land of MORON**	Ether 10:32	
	SHIBLOM	Born, son of Com	-564	40	Shiblom born when Com is 40	Land of MORON	Ether 10:32	
	NEPHI	Gives Jacob the records	-545	2	Nephi gives Jacob records at age 75	Land of NEPHI	2 Nephi 25:19	
	NEPHI	Dies	-535	85	Nephi Dies at age 85	Land of NEPHI	Jacob 1:12	
	Nephite Kings	Start of Nephi dynasty	-535	0	Start of the reign of the Nephite kings time-span	Land of NEPHI	Jacob 1:11	
	COM	Reigns	-532	42	Com reigns over one half of kingdom for 42 years	Land of MORON	Ether 10:32	
	SETH	Born, son of Shiblom	-524	25	Seth born when Shiblom was 25	Land of MORON	Ether 11:4	
	COM	Dies	-522	10	Com reigns for 10 more years and dies at age 82	Land of MORON	Ether 11:3-4	Com lived to a good old age
	ENOS	Born, son of Jacob	-508	87	Enos born when Jacob is 87	Land of NEPHI	Jarom 1:1	
	JACOB	Dies	-505	90	Jacob Dies at age 90	Land of NEPHI	Jacob 1:12	
24	**SHIBLOM**	**Reigns**	-507	15	Shiblom reigns 15 years as King 24	**Land of MORON**	Ether 11:4	
	SHIBLOM	Killed	-507	0	Shiblom dies at age 57	Land of MORON	Ether 11:9	Shiblom slain
25	**SETH**	**King in captivity**	-507	0	Seth King 25 at age 17	**Land of MORON**	Ether 11:4	
	AHAH	Born, son of Seth	-464	60	Ahah born when Seth is 60	Land of MORON	Ether 11:10	
	ETHEM	Born, son of Ahah	-457	50	Ethem born when Ahah was 50	Land of MORON	Ether 11:11	
	SETH	Dies	-444	80	Seth dies at age 80	Land of MORON	Ether 11:14	
26	**AHAH**	**King**	-444	0	Ahah King 26 at age 20	**Land of MORON**	Ether 11:10	

#	Name	Event	Year	Age	Description	Land	Reference	Note
	MORON	Born, son of Ethem	-442	65	Moron born when Ethem was 65	Land of MORON	Ether 11:14	
	JAROM	Born, son of Enos	-422	0	Jarom born when Enos is 86	Land of NEPHI	Jarom 1:1	
	ENOS	Writes on plates	-421	1	Enos writes on plates at age 87	Land of NEPHI	Enos 1:25	
	ENOS	Dies	-419	2	Enos lives to age 89	Land of NEPHI	Enos 1:25	
	AHAH	Dies	-429	15	Ahah reigns for 15 years and dies at age 35	Land of MORON	Ether 11:10	Few were Ahah's days
27	**ETHEM**	**King**	**-427**	**2**	**Ethem becomes King 27 at age 30**	**Land of MORON**	**Ether 11:11**	
	JAROM	Receives plates	-400	22	Age Jarom receives plates is 22	Land of NEPHI	Jarom 1:5	
	OMNI	Born, son of Jarom	-372	50	Omni born when Jarom was 50	Land of NEPHI	Jacob 1:11	
	CORIANTOR	Born, son of Moron	-372	70	Coriantor born when Moron was 70	Land of MORON	Ether 11:18	
	ETHEM	Reigns	-367	60	Ethem reigns as King for 60 years	Land of MORON	Ether 11:14	
	ETHEM	Dies	-367	0	Ethem dies at age 90	Land of MORON	Ether 11:14	
28	**MORON**	**King**	**-367**		**Moron becomes King 28 at age 75**	**Land of MORON**	**Ether 11:14**	
	JAROM	Delivers plates to Omni	-362		Jarom delivers plates at age 60	Land of NEPHI	Jarom 1:13,15	
	JAROM	Dies	-359	3	Jarom dies at age 63	Land of NEPHI	Jarom 1:13,15	
	MORON	Reigns	-363	4	Moron reigns for 4 years	Land of MORON	Ether 11:14-18	
	MORON	Reigns	-358	5	Moron reigns over half kingdom for 5 years	Land of MORON	Ether 11:14-18	
	OMNI	Writes on plates	-324		Omni writes on Small Plates of Nephi at 48	Land of NEPHI	Omni 1:1	
	AMARON	Born, son of Omni	-323	1	Chemish born when Omni is 49	Land of NEPHI	Omni 1:8	
29	**CORIANTOR**	**King, in captivity**	**-322**	**50**	**Coriantor is King 29 in captivity for 50 years**	**Land of MORON**	**Ether 11:18-19**	
	CORIANTOR	Dies	-322	0	Coriantor dies at age 50	Land of MORON	Ether 11:23	
	CHEMISH	Born, son of Omni	-316	56	Amaron born when Omni was 56	Land of NEPHI	Omni 1:3-4	
	ABINADOM	Born, son of Chemish	-311	12	Abinidom born when Chemish is 12	Land of NEPHI	Omni 1:10	
	MOSIAH-I	Born	-281	30	Mosiah-I born when Abinadom was 30	Land of NEPHI	Omni 1:23	
	MORON	In Captivity	-353	5	Moron in captivity for 5 years	Land of MORON	Ether 11:14-18	
	MORON	Dies	-353	0	Moron dies at age 89	Land of MORON	Ether 11:18	
	ETHER	Born son of Coriantor	-307	65	Ether born when Coriantor is 65	Land of MORON	Ether 11:23	
	CORIANTUMR	Born	-292	30	Coriantumr born when Coriantor is 30	Land of MORON	Ether 12:1; Omni 1:21	
	Nephite Kings	Most of Nephites destroyed	-280		Dynasty of Nephi Kings lasts for 255 years	Land of NEPHI	Omni 1:5	
	AMARON	Receives plates	-280	36	Amaron gets Small Plates of Nephi at age 36	Land of NEPHI	Omni 1:3	
	AMARON	Dies	-275	5	Amaron dies at age 41	Land of NEPHI	Omni 1:8	
	OMNI	Dies	-275	5	Omni dies at age 97	Land of NEPHI	Omni 1:3-4	
	CHEMISH	Gives record to Abinidom	-250		Chemish gives record to Abinidom at age 73	Land of NEPHI	Omni 1:8,9	
	CHEMISH	Dies	-246	4	After 4 years Chemish dies at age 77	Land of NEPHI	Omni 1:8,9	
	AMALEKI	born, son of Chemish	-271	10	Amaleki born when Mosiah-I is 10	Land of NEPHI	Omni 1:12,23	
	People of Zarahemla Found	Found by Mosiah-I	-252	70	Zarahemla found by Mosiah-I is 70	Land of ZARAHEMLA	Omni 1:16-19	
	ABINADOM	Gives record to Amaleki	-251	60	Abinadom age 60 gives record to Amaleki	Land of NEPHI	Omni 1:10-12	
	ABINADOM	Dies	-248	3	Abinadom dies at age 63	Land of NEPHI	Omni 1:11-12	
30	**CORIANTUMR**	**King**	**-242**	**50**	**Coriantumr King 30 at age 50**	**Land of MORON**	**Ether 11:14-18**	
	ETHER	Expelled	-237	5	Ether cast out after 5 years at age 70	Land of MORON	Ether 11:23	
	ZENIFF	Born	-231	91	Zeniff born when Mosiah-I is 91	Land of NEPHI-LEHI	Mosiah 7:9	
	CORIANTUMR	Warfare	-226	11	11 years of warfare in the Jaredite Kingdom	MORON, HETH, CORIHO	Ether 11:23	
	Coriantumr arrives	Arrives at Zarahemla	-225	1	Stays 9 moons (9 months) and dies	Zarahemla	Omni 1:21	
	CORIANTUMR	Dies	-224	2	Coriantumr dies in Zarahemla at age 68	Land of ZARAHEMLA	Omni 1:21	
	ETHER	Dies	-225	82	Ether dies at age 82			
	ZENIFF	Goes to Nephi-Lehi	-206	65	Zeniff leaves Zarahemla when Amaleki is 65	Land of NEPHI-LEHI	Omni 1:30	
	Jaredite Stone Found	Stone of Jaredites	-202	79	Stone of Jaredites found when Mosiah-I is 79	Land of NEPHI	Omni 1:20-21	
	BENJAMIN	Born, son of Mosiah-I	-191	90	Benjamin born when Mosiah-I is 90	Land of NEPHI	Omni 1:23	
	MOSIAH-I	Dies	-188	93	Mosiah-I dies at age 93	Land of NEPHI	Omni 1:23	
	BENJAMIN	Reigns	-185	3	Benjamin becomes King at age 6	Land of NEPHI	Omni 1:23	
	AMALEKI	Gives record to Benjamin	-190		Amaleki gives record at age 81 to Benjamin	Land of NEPHI	Omni 1:25	
	AMALEKI	Dies	-189	1	Amaleki dies at age 82	Land of NEPHI	Omni 1:30	
	NOAH	Born	-174	28	Noah born when Zeniff is 28	Land of NEPHI-LEHI	Mosiah 11:1	
	LIMHI	Born	-156	18	Limhi born when Noah is 18	Land of NEPHI-LEHI	Mosiah 19:16	
	ZENIFF	Dies	-152	79	Zeniff dies at age 79	Land of NEPHI-LEHI	Mosiah 11:22	
	NOAH	Reigns	-152	22	Noah becomes king at age 22	Land of NEPHI-LEHI	Mosiah 11:1	
	MOSIAH-II	Born, son of Benjamin	-154	30	Mosiah-II born when Benjamin is 37	Land of ZARAHEMLA	Mosiah 29:46	
	NOAH	Dies	-136	38	Noah dies by fire at age 38	Land of NEPHI-LEHI	Mosiah 18:20	
	LIMHI	Reigns	-136	20	Limhi becomes king at age 20	Land of NEPHI-LEHI	Mosiah 19:26	
	MOSIAH-II	Reigns	-124		Mosiah-II becomes king at age 30	Land of ZARAHEMLA	Mosiah 29:46	
	BENJAMIN	Dies	-121	3	Benjamin dies at age 70	Land of ZARAHEMLA	Mosiah 6:4 5:10	
	Jaredite Expedition	Jaredite artifacts found	-121		Limhi expedition finds Jaredite bones and 22 plates	Land of MORON	Mosiah 21:25-26	
	LIMHI	Dies	-91	65	Limhi dies at age 65	Land of NEPHI		
	MOSIAH-II	Dies	-91	63	Mosiah-II dies at age 63	Land of ZARAHEMLA	Mosiah 29:46	

Jay@TheHolyScriptures.info
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